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JOYOUS WAYFARERS

An Account of some Modern Ideals
in Education

BY

C. W. BAILEY, M.A.,

Head Master of the Holt School, Liverpool.

*Author of "Happiness in the School,"
"The Brain and Golf."*

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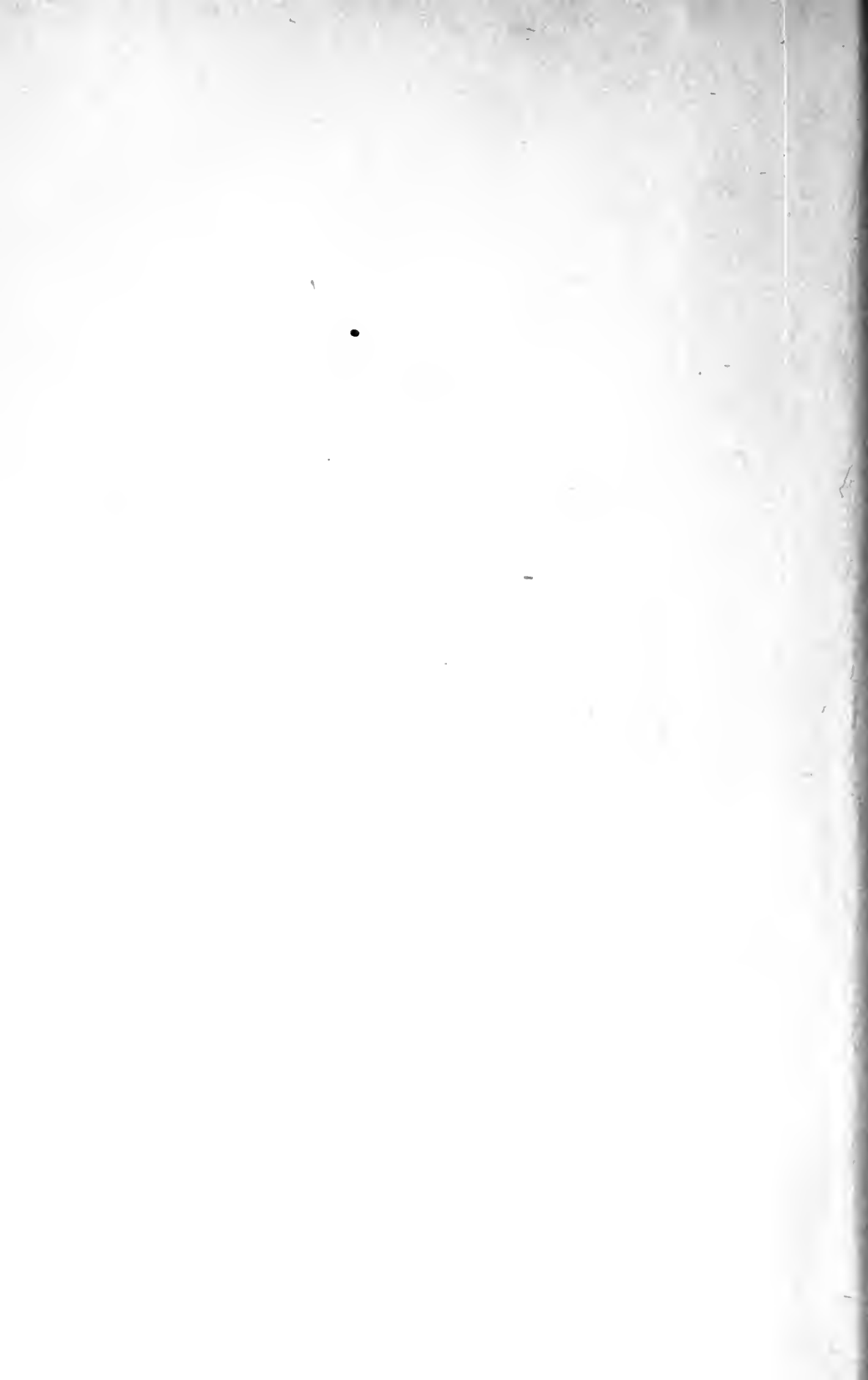
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In grateful memory of the Old Holts^{es} who
fell in the Great War and gave their lives
that others might be joyous wayfarers.

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L'ENVOI.

It is many years since the old schoolmaster found the Lady Jane absorbed in reading Plato while all the others of the household were hunting in the park—"reading Plato's 'Phaedo' in Greek, and that with as much delight as some gentleman would read a merry tale in 'Boccaccio.'"

It is less than a year since a Liverpool boy was found reading "Samson Agonistes" in the train, and that with perchance even more delight than other boys were reading *Comic Cuts* and *The Union Jack*. Was it for an examination? Not so, shrewd reader, no more in his case than in hers. The reason, if the truth must be told, was in both cases the same. It was a schoolmaster, one "who teacheth me so gentle" (as the gentle lady hath it), "so pleasantly, with such fair allurements to learning that I think all the time nothing whiles I am with him." The boy used not these exact words, but "words to the same defect."

To hear this same schoolmaster talk his free mind on the things he has most at heart, to give us the values as he sees them of those things which count most for the future of the world, to watch him at work in his class and catch the tricks of the tool's true play—this has been my privilege, who have been invited to a private view, and I am right glad this privilege is so soon to be shared by all.

"I wiss all their pleasure in the park is but a shadow to the pleasure that I find in reading"; so said the studious lady. So say I.

J. L. PATON.



PREFACE.

So cordial a reception was given to the writer's "Happiness in the School" that he is tempted to offer to his friends the essays on educational ideals and enthusiasms which make up the present little volume.

Despite increasing difficulties and disappointments, the writer dares to believe that the best work in education is being done by those who are joyous wayfarers with their pupils in that old world which is ever new.

The appeal is both to teachers and to the general public. The writer believes that the latter are far more keenly interested in the aims and methods of modern education than is generally supposed. Parents are sometimes unreasonable, but seldom uninterested.

It is the business of the idealist and educational reformer to prove to the ordinary citizens that an educated community is likely to be more happy, and indeed more successful, than an ignorant one, and that education is the basis of social reconstruction. "By a very great number of our citizens," says a recent Government report, "education has rather been tolerated than welcomed." This is unfortunate, because the "man in the street" is an important shareholder in the educational concern. In fact he holds, as tax-payer, all the ordinary shares. He must be made to understand the teacher's ideals and he may then share his enthusiasms and even become, despite income tax, one of the joyous wayfarers.

It is the writer's opinion that the best safeguard for

education is neither the Government nor the Local Authority, but the professional conscience of the teacher and the spirit of enthusiasm and self-sacrifice with which he does his work. The Head Master of the Manchester Grammar School, who, with characteristic kindness, contributes a foreword, has always fought for professional freedom. Without such ideals, teaching will become devitalized and one of the less important occupations.

It will be obvious to the reader that many educationists have been laid under contribution by the writer. Admiration is but a short step from appropriation, and there are gleanings from many harvest fields in this little book. In particular, thanks are due to Mr. Spurley Hey, the Director of Education for Manchester, for permission to quote from a recent admirable address of his; to Miss I. R. Doherty, B.A.; to Miss M. A. Robinson; to Mr. Frank Roscoe, M.A., the Secretary of the Teachers Registration Council; to Mr. Sydney Merrills, Art Master of the Holt School; and to Mr. Joseph Cryer, B.A., a former pupil, who has kindly revised the proofs.

C. W. B.

JOYOUS WAYFARERS.

Chapter I.

SCHOOL AND LIFE.

Schools and citizenship. Position of the teacher. Professional freedom. School as a community. Parents and the school. School as an influence for reform. Reform methods in teaching. Dalton plan. Group systems. Free discipline. New type of teacher. The Churches and the Training College. The teacher's reward.

THE great teachers have all aimed at dignifying, enriching, and purifying life. Universities and schools should be places for the advancement of learning and the ennoblement of life. But what is recognized in the university is often denied to the school. It is true that university pupils are older, but school pupils are just as full of life. The problem of the school is really more important because it deals with life at more impressionable stages. All social reformers have regarded the school as their happy hunting ground, and have often been satisfied that when they have secured a place in the school curriculum for a particular subject their aims have been partially secured. "The classroom is the cradle of the State." "Good schools produce good citizens." Most of us agree with these generalizations, but do not take sufficient interest in the school ideals of life, or in the details of its work and influence, or in the personality of the teacher who has the work of inspiring and directing so important a branch of public service.

That the teacher should be able, sympathetic, generous, and with a high sense of vocation is indeed hoped by many people who take not the slightest interest in the teacher himself, in his training, or professional status, or State recognition. Yet, unless the teacher is untrammelled and inspired by a love of his work, a free craftsman who works "for the glory of working," schools will be dismal failures

and national life impoverished. The teacher must magnify his office, for he will find on all sides things to minimize his influence. His salary is the first to be attacked in economy campaigns. His school is "provided" or "aided" and "inspected" and under various "authorities," who make it clear to the teacher that he is a servant with many masters, and sometimes succeed in making him feel that the authority he should concede to his conscience, his heart, and his professional knowledge is the least instead of the most important of his life's "sanctions." The recent superimposing on schools and teachers of a further and higher governing class of officials is a consequence of the recognition of the school's importance in the national life and of its increasing claims on the local and national exchequer.

The more important the school becomes to the nation the less independent those whose life's work is in the schools are allowed to be. The State must get "value for its money," it is said, so must the local authorities. Both, therefore, appoint organizers and inspectors who, free from responsibility for any continuous performances of their own and often unsympathetic and arbitrary in their judgments, have it in their power on their reports and decisions to hamper education and to mar the professional positions of the oldest or most zealous of the working teachers. The latter, strangely enough, have no right of appeal against the official *obiter dicta*. This has produced a feeling of discontent and unrest which must find expression in the schools themselves. The schools cannot be successful unless the teachers are professionally contented. The doctor and the minister are not State-controlled.

The university teacher is in a position to do his work to the best of his ability, aided and encouraged by recognition of his professional importance and by the professional freedom as a teacher which he enjoys. His appointment has the full sanction of his colleagues, and carries with it a dignified status which cannot be disturbed except for gross misconduct.

Unless the conditions of professional work in the schools may more closely approximate those in the universities, you will not get professional keenness, devotion, and advance. The whole problems of educational reform, educational efficiency, and educational economy are vitally connected with that of educational freedom. This question of professional status and sanction comes at once to the mind of the practical teacher who is thinking earnestly of his work, and it will have to be dealt with seriously. It should not be impossible for arrangements to be made which would safeguard efficiency without destroying professional responsibility.

But the problem is urgent: the position is growing worse, and, unless something is done soon, schools will be run like post offices by the lower branches of a Civil Service of Education, of which organizers and inspectors are the highest permanent officials. A recent suggestion with regard to a permanent school session shows the same tendency to ignore the life and ideal of the school. The school, it is suggested, is to run permanently like a factory or a counting house, and children and staff are to take holiday in relays. This may solve the holiday problem, but at the expense of completely altering the life and methods of the school. It would be far wiser to press for continuous attendance during school terms than for a scheme which provides for constant absence of part of the staff and a number of the pupils, and which seems to regard the school as a kind of moving staircase on and off which you may step as it suits you.

A school is not a machine, but at its happiest a community gaining daily in knowledge, learning more of life by "acquired illumination, habit, personal possession, and inward endowment." It has even its romance and its fairy tales. The writer has seen several fairy god-fathers—to the world merely men of business—who have paid the fees for poor boys and opened the paths of success to the deserving by the magic wand of anonymous benefaction.

School life ought to be happy and may even be romantic and beautiful. The school community is a lively and interesting one. It has its hopes and fears, its joys and sorrows, its martyrs and heroes, its anniversaries and festivals. Those who have stood side by side in hall have been, later on, comrades in battle. The stress of a great war has brought to it trial, sorrow, gratitude, a communal sense of the highest and best things of life. Though its members did not take the oath of the Greek *epheboi*, they acted with the same splendid *camaraderie* which prompted the Athenian youth to declare :

I will not dishonour my sacred arms : I will not desert my fellow soldiers by whose side I shall be set : I will do battle for my religion and my country whether aided or unaided. I will leave my country not less, but greater and more powerful than when she is committed to me. I will reverently obey the citizens who shall act as judges : I will obey the ordinances which have been established, and which in time to come shall be established by the national will ; and whosoever would destroy or disobey these ordinances I will not suffer him, but will do battle for them whether aided or unaided : and I will honour the temples where my fathers worshipped : of these things the gods are my witnesses.

In inviting a better understanding of school aims and methods by the general public and in appealing to the man in the street to try to understand the modern school, the writer knows that at the outset a difference of ideal disturbs the situation. The ordinary parent has, or is supposed to have, a great regard for utility. His first question is, according to some, "What will my child make by this?" "How does the school help the child to make a start in life?" "Are the subjects of the school curriculum useful?" "To what opening in the world is the school course tending?" "Will it *pay* to keep the child longer at school?"

Yet one believes that these are not the first questions or the most important questions to be asked. The parents one knows are indeed often worried by anxiety about the necessities of life, but in their hearts they are most concerned with the kind of life their children lead. A case of

moral breakdown is more distressing to them than failure to succeed in any scholastic accomplishment. They would really rather have their children honourable and happy than clever and unscrupulous. Successes they welcome, but delinquencies they weep over. The heart of the people is sound, and character is felt to be more important than attainment because it is more vital. Life's real opportunities are in the spiritual world, with material things as backgrounds and accessories. And children are more idealists than they are credited with being. Their heroes are not the blatantly rich or the selfishly clever. With them it is true :

It is the heart and not the brain
That to the highest doth attain.

They respect ability and prowess whether mental or physical, but the things that are more excellent draw them irresistibly. They do believe in love and truth and honour.

Is it necessary that there should be a conflict between utilitarianism and humanism, between the useful and the good? Must the schools always clash with the world, or may not the result of education be to help to make the life of the world itself higher, richer, and happier? Must the world always bring a lower ideal to destroy their paradise "the sunshine of the breast"? May not the world itself some day hold in close affection the heart of a child and be more childlike in its way, preserving, instead of destroying that

Wild art, invention ever new,
And lively child of vigour born,
The thoughtless day, the easy night,
The spirits pure, the slumber light,

all that might bring back to a too grown up world the fresh delights of innocence and youth?

One refuses to believe that a school is the mere reflection of the community in which it is placed, and therefore bound to be so controlled and directed by the authorities that it has no opportunity of an influence of its own. All new ideals of education start with the hopefulness of an appeal

to the unspoiled in children, to a liberation of the childlike spirit, and to the lessening of the control of seniors who are further from simple ideals than their charges. The "child in the midst" is the ideal of the teaching of Christ, and the childlike virtues the central line of Christianity. It is a pretty thought of T. E. Brown, the schoolmaster poet, that children's lisping prayers are heaven's dearest treasure.

I was in Heaven one day when all the prayers
 Came in, and angels bore them up the stairs
 Unto a place where he
 Who was ordained such ministry
 Should sort them, so that in that palace bright
 The presence-chamber might be duly light;
 For they were like to flowers of various bloom,
 And a divine fragrance filled the room.

Then did I see how the great sorter chose
 One flower that seemed to me a hedgling rose,
 And from the tangled press
 Of that irregular loveliness
 Set it apart—and—"This," I heard him say,
 "Is for the Master": so upon his way
 He would have passed; then I to him—
 "Whence is this rose? of them of cherubim
 The chiefest?"—"Knowest thou not?" he said, and smiled.
 "This is the first prayer of a little child."

François Coppée has charmingly written in "Les Vrais Riches" how the heart of a defaulting banker was touched at Christmastide by a children's party "où la vie de bonheur des petits semble communiquer, pour un jour, un peu d'innocence et de pureté aux hommes mûrs et aux vieillards qui tous les ont plus ou moins perdues."

The school will be most full of life where there is least repression. It is the business of education to utilize to the full all the natural forces with which it deals. It cannot create and impose something beyond and outside of the children. It may afford them the happy opportunity of self-development to the full, which includes a knowledge of what has been done by the generations which have pre-

ceded them; but even this knowledge has to become their own by their own effort before it can be assimilated and used. Sympathy and mutual help are great forces, and the schools are now realizing that collective instruction often fails to utilize them. There is everywhere a tendency to find some way of changing the educational machinery so as to give a place for children to help each other. It is likely that the demand for smaller classes in all types of schools will continue to be made.

Some more advanced people are advocating the abolition of the class teaching methods altogether because, at the worst, they are mechanical. The major stress is on the teacher as an instructor or drill-sergeant, and there is a tendency for class teaching to become in incompetent hands more and more repressive. New ideals in education are showing the desire for more freedom for the child and more elasticity in school method and classroom devices. In one of the newest plans—the Dalton plan—the pupil is the unit, and he has given to him certain allotments or assignments of work which he has to get through, using the classrooms of his teachers as so many laboratories to give him what assistance he needs.

But it must not be forgotten that there is a force—the spirit of emulation—and a desire to do one's best before others, which is important, too. A good teacher freely utilizes this in class teaching. But it is obvious that a place has still to be found for both private study, with necessary coaching and help, and also the working of small groups of friends. One believes that the small group system, or "House" system, is likely to be more successful than the individualistic system, because it yokes the spirit of comradeship and uses this for educational ends. The mutual sympathy of the sexes is a further educational force, which in co-educational schools has been utilized with great success. The school must be a place where sympathy, co-operation, encouragement, rivalry, joy of discovery, gladness of good and successful work are all recognized as

great forces, which it is the school's business to turn into appropriate channels. A school has tremendous intellectual potentiality. It may change the history of the world through a single one of its pupils. It may raise the social life of a whole town. In its keeping are

Fate and chance and change in human life.

Some day even the school house will be beautiful and suggestive of its important and happy destiny. The school is, at any rate, not a factory or a store. What a joyous thing if it could be set in meadows or gardens!

It is by the influence of a wise and kindly system of education that this world will be made a better and happier one. This is the hope that consecrates the labours of those who devote their lives to the great national service. It is also their high reward. It is given to them to see year by year eager youth pass into a more promising manhood, and life's ideals slowly but surely becoming more humane.

You may trace the history of education in this country by the gradual abandonment of methods of cruelty and repression. "Force maketh Nature more violent in the return," says Bacon, and the adoption of a gentler and more considerate attitude towards young people has resulted in a further advance when these people have, in their turn, become parents and guardians of others. The children now at school are so happily governed and encouraged to govern themselves, the free discipline of modern education is, in its turn, bound to increase the love between these when they grow up and their children that nothing short of a new era in education has been in recent years inaugurated. On all hands we see the abandonment of force as a remedy, and a reinforcement of the eternal verities of the Christ teaching. The fruits of this Spirit are indeed "love, joy, peace, gentleness, goodness, faith, meekness, temperance." This happy spirituality is the inspiration of modern educational idealism. There may be less attention paid to dogmatic theology, the offices of

formal religion may for a while appear to be neglected, but "the true religion and undefiled," the kindly relation of man to his fellow is everywhere stimulated, fostered, and developed in the schools. Teachers and children are good friends.

Parents know that their children's character is of vital interest to those who are in charge of the children's education. In these days of specialization, education has become far too important and technical a matter for the parents to control. It thus seems to some that the parents are neglecting their natural duties when they pass over so important a charge to professional teachers. In reality this is not so. But the teacher has, by reason of the great work entrusted to him, by the endearing contact with bright and trusting childhood, acquired a parent's grace and developed a wider sense of personal responsibility. His pupils are dear to him, too, as they are dear to their own parents. He is a professional foster father, and has learned to teach without forgetting how to love. He is the parent's best ally, and the manner of the teacher in the school has become more and more like the manner of the parent in the home.

And schools have in ever-increasing measure become home communities, with their own joys and sorrows and loyalties. The writer believes that is especially the case when the fullest opportunities of interplay of both sexes is allowed: and, at any rate, most of our schools have realized the advantage of having both men and women on the teaching staff, whether the school is co-educational or not.

So the teacher has become more like the "guardian" in Plato's scheme of State socialism. Plato would have abolished the home to secure the State school. Modern education has turned the State school itself into a home.

The teachers who are now at work in the schools have received their deepest inspiration for their life's work by the influence of revealed religion and the teaching of the Churches, and there is danger that, if these influences are

lessened, the supply of spiritually minded men and women for the work of education will fail. Teaching will always attract the generous; and the wisest department of activity of the Churches at the present time, and assuredly the most fruitful, is the work among intending teachers.

The universities, where most of the teachers are trained, provide the most important field for the work of the Christian Churches, and this seems to be imperfectly understood by them. The Churches must depend on the teachers to give a Christian bias to education, and it should be the aim of the Churches to appeal as fully and strongly as possible to the university students. Bishops, and even archbishops; are required here. Hostels and students' organizations should be founded, and the best men in the Churches set aside for this work.

There are great hopes for humanity itself in education's new ideals. The Montessori school might have been designed to promote ultimately the League of Nations. There is the spirit of freedom, the appeal to reason, the gospel of happiness through honest effort, regard for the convenience of others, chivalry, and rivalry which, if carried out in the nations, would make for the wider world-brotherhood which so many of the weary world-peoples are being cheated of. "Might is not right" and "force is no remedy"—a frank recognition of these great sayings would yet save the world. To the true teacher there are no class distinctions but those of character and merit. There is no clash between Capital and Labour for him. He is clear that educational capital is gained by educational labour, he knows that only the industrious are really happy, and that rivalry may be generous and success sweetly earned. If he, in thought, translates this from the empire of the school to the world at large, he is held to be either a visionary or a revolutionary. He has learned to avoid politics because they divide his friends and patrons. His voice is heard in the classroom, but is silent in the assembly. But the day is coming when he will be asked by an intelligent

public, who have been his grateful pupils, to join in the work of social reconstruction, and do a little to bring to society in general the happiness, industry, and peace of a well-ordered school. And, in the meantime, he will most probably take the only non-political ways of getting himself heard by appeals to the general public in lectures which only the converted attend, or in books which only the elect buy.

His real reward is the consciousness of some little effort towards the safety, honour, and welfare of the children of his nation, and the expectation which Dean Colet, in his book of Latin grammar for St. Paul's, tells us, in one of the most charming passages in the history of education, is in the heart of the teacher, to be worthy of the children's prayers when they "lyfte up their lytell white hands" for those who work and pray for them.

Chapter II.

THE SCHOOL CURRICULUM.

Curriculum merely a plan. The Elementary Schools curriculum. Need for it to be wide. The three R's. Other subjects. Character. Secondary School curricula. The reports on English, Modern Studies, Science, and Classics. An insoluble problem. Experiments without risk. Caution of the Board of Education. Ideals. Art and Music. The School Play.

THE curriculum of a school is merely an arrangement of its plan of campaign in its combat against indifference, ignorance, and vice. It is the head-quarters' staff work giving a general outline of operations to divisional officers and captains of companies. The curriculum is, therefore, merely a plan and a method. It is not the authority which directs the plan or imposes the method. That authority should be the school itself. The school is a living organism, capable of adaptation, growth, and development. It should control its own curriculum. The writer does not agree with the doctrine that the school is merely the controlled servant of the community in which it exists. It is that, of course; but it is more than that. There are, however, people who regard it as a kind of scholastic "shop," giving certain goods in exchange for certain sums of money, paid as fees or rates and taxes; and, of course, there are always people who consider from this standpoint that the nation does not get proper value for its money. I suppose that people with the instincts of the "bargain sales" hunters will always be disappointed with the immediate returns of education as a cash transaction. It should not be forgotten, however, that the people who claim to act as judges are in the main representatives of a former generation, and that there would be no progress at all if the school were strictly controlled

by the parents. Its freedom necessarily is limited by conditions of public service; but the school is also an inspirer and leader of public thought. An ancient Egyptian inscription has been discovered in which the parents complain that the schools 5000 B.C. are not what they used to be, and the answer is the same as that to the complaint that the jokes in *Punch* are not so good as formerly, namely, "They never were."

Nor would it be wise to do what a recent article in *The Times Educational Supplement* suggests, viz. to give parents the right to decide what subjects their children should study and what subjects they should avoid. If this were carried out we would get requests: "Please do not teach my boy any more Latin, as he is going to be an engineer"; "Please do not teach my boy any more mathematics, as he is going to be a minister"; or "Please do not teach my boy any more scripture, as he is going to be a stockbroker."

Certain latitude in curriculum will, no doubt, always be given by modern schools, especially to pupils in the upper forms, and in this connexion we welcome the recent change by the Joint Matriculation Board by which five subjects only are to be presented for Matriculation instead of six as heretofore. This relief makes for increased freedom and will be specially welcome to the girls who have, perhaps, run some danger from over-pressure at school certificate age. One has never been able to over-work the average boy. His powers of resistance to over-pressure are equal to any demands which may arise.

The underlying principles of the curriculum of the elementary school as arranged in the Government Code of Regulations are stated in an introduction to the Code to be as follows:—

The purpose of the Public Elementary School is to form and strengthen the character, and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both boys and girls, according to their differ-

ent needs, to fit themselves, practically as well as intellectually, for the work of life.

With this purpose in view it will be the aim of the school to train the children carefully in habits of observation and clear reasoning, so that they may gain an intelligent acquaintance with some of the facts and laws of nature; to arouse in them a living interest in the ideals and achievements of mankind, and to bring them to some familiarity with the literature and history of their own country; to give them some power over language as an instrument of thought and expression, and, while making them conscious of the limitations of their knowledge, to develop in them such a taste for good reading and thoughtful study as will enable them to increase that knowledge in after years by their own efforts.

The school must, at the same time, encourage to the utmost the children's natural activities of hand and eye by suitable forms of practical work and manual instruction, and afford them every opportunity for the healthy development of their bodies, not only by training them in appropriate physical exercises and encouraging them in organized games, but also by instructing them in the working of some of the simpler laws of health.

It will be an important though subsidiary object of the school to discover individual children who show promise of exceptional capacity, and to develop their special gifts (so far as this can be done without sacrificing the interests of the majority of the children), so that they may be qualified to pass at the proper age into secondary schools, and be able to derive the maximum of benefit from the education there offered them.

And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty, and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the playground, should develop the instinct for fair play and for loyalty to one another, which is the germ of a wider sense of honour in later life.

In all these endeavours the school should enlist, as far as possible, the interest and co-operation of the parents and the home in a united effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.

A certain amount of freedom is thus officially encouraged in the elementary schools.

Mr. Spurley Hey, the Director of Education for Manchester, boldly tells us :—

Fifty years ago, Reading, Writing, and Arithmetic formed the essentials, and constituted almost the sum, of Elementary School education.

To-day the view is held that they are essentials only in the sense that his tools are essential to a workman, and that they constitute a not very considerable proportion of the sum of the Child's Elementary School training. The processes of Reading, Writing, and Arithmetic are regarded as means and not as ends in themselves. Most children can, without great difficulty and with no great expenditure of time, be brought to a stage of attainment in these processes, beyond which any considerable time spent upon their further development as processes is time not spent in the best educational interest of the child. When the child has attained reasonable fluency in Reading, legibility in Writing, and facility in Arithmetical processes, he has merely forged the weapons which will enable him to benefit from the work of his teacher and to seize opportunities for self-education. Even without perfect enunciation in his reading, the perfection of form in the written letter, or absolute accuracy in spelling, reading, and writing will be utilized by his teacher to enable him to observe the meaning and value of words singly and in combination, to encourage the habit of independent thinking, to combine clear and accurate thought with the selection of the best form of words to convey his thought. Reasonable facility of reading with power to understand the text, to appreciate shades of meaning in words, phrases and sentences, to employ simple but adequate language to express his own thoughts in written and spoken form will go far to provide a basis of knowledge, to encourage independent thought, and to stimulate the imagination. It will enable the teacher to introduce his pupils to suitable examples of the prose and poetry of his own language, and ultimately to the great treasure house of English literature. Ability in the mere mechanism of reading and writing is a feeble accomplishment compared with the avowed object of the teacher to inculcate in his pupils a real love of good reading, and facility in written and verbal expression.

In his attitude towards the teaching of Arithmetic and cognate subjects, the schoolmaster has not mainly in mind the arithmetical test the boy may eventually be set by his prospective employer. He regards such part of the school curriculum as the opportunity of training his pupils in the power of concentration and clear, consecutive reasoning; in balance, judgment, and the habit of accuracy.

Without doubt, the teacher gives much consideration to his pupils' future needs, but it is rather to their needs as prospective citizens than as potential employees, and he knows that, as a preparation for both individual and community life, he can do his pupils no greater service than to utilize their short elementary school course in awakening and developing those qualities of mind upon which their future happiness and usefulness will so much depend.

And surely the critics will scarcely agree to eliminate the small amount of time devoted to History and Geography. The children of the nation cannot be kept in ignorance of the traditions and history of their own race, the characteristics of their own land, the place occupied by their own country in the community of nations, the customs and mode of life of other races.

It is equally incredible that any sound judge of child development should, by the omission of the more practical subjects of the school curriculum, desire to return to the school routine of forty or fifty years ago when most School Authorities either ignored or failed to realize that their pupils possessed a pair of hands, by which a large proportion of them would find it necessary to earn a livelihood and which were just as susceptible as the mind to a proper course of training.

* * *

And even yet the true teacher's task is not done. Indeed, his greatest duty still awaits him. It is the duty that must be concurrent with the building of a strong body, the development of an enlightened mind, and the training of useful hands. It is the part of education towards which some contribution has been made by every true mother before her child enters school, and towards which every teacher makes a contribution, consciously or unconsciously, every day throughout the child's school life. Any teacher who fails to exercise this duty, and whose vision of the needs of his children is bound by the matters of body and mind, leaves unfulfilled the greatest service due to his calling. To what end does he strive to produce health of body and sanity of mind? Are his pupils, strong physically and mentally, to be poured out, at the early age of fourteen years, from the discipline and comparative safety of school life without the safeguard of guiding principles by which to regulate their conduct in life? If so, their strength of mind and body may easily become a curse instead of a blessing. There are many, and amongst them men and women most zealous in the cause of education, who would maintain that such children had failed to obtain the benefits of real education, that the moulding of character and the nourishing of the spirit are fundamental and paramount, and that any Elementary School course which ignores the spiritual development of the child is destined to failure.

It is becoming increasingly evident that the true conception of

Elementary School education must accept as its most fundamental function not the important process of training the mind to thought, the tongue to speech, and the body to action, but rather the secure planting in the child of the intangible something which produces the will and the power to think rightly, to speak rightly, and to act rightly. The intangible something is never present on the time table, and never absent from the teacher's mind; it is seldom taught directly, and yet it is unceasingly conveyed by word and gesture. Every true teacher has something of the missionary spirit in his soul, and it is as a missionary that he will seize every opportunity to awaken, to nourish, and to strengthen the spiritual side of the children within his sphere of influence.

If we were in any doubt as to the main framework of the curriculum of the secondary school we should find this had already been settled for us by the general consensus of opinion, by the Regulations of the Board of Education, and by the Reports of the Committees appointed to consider the position of Natural Science, Modern Languages, Classics, and English in the educational system of the country. It is the business of the unfortunate head master to reconcile the claims of the various subjects, and to arrange a curriculum possible within the limits of the time at his disposal. The head master is the modern St. Sebastian, and the arrows of the specialist are always being shot at him.

The Board of Education have recently published for his guidance Circular 1294. May one quote page 2, paragraph 3?—

The question which is perhaps of most immediate practical importance is that of the amount of time which should be allotted to the teaching of particular subjects. The recommendations of the Committees on this point appear to the Board to be in themselves generally reasonable, but before they can be adopted it is necessary to consider how far they are compatible one with another, and also with the legitimate claims of other subjects of the curriculum. Taking the middle forms (ages thirteen to sixteen) of a boys' school, the recommendations of the Committees are as follows:—

(a) The Science Committee consider that not less than six periods a week should be given to that subject.

(b) The Modern Languages and Classics Committees concur in the view that at whatever age a language is begun, it is of great importance that, if possible, a daily lesson (*i.e.* five periods a week)

should be given to it, but that where a second language is taken, the periods allotted to the first language may be reduced to four, making a total of nine periods.

(c) The English Committee are of opinion that not less than two to four periods a week, according to the character of the school, should be allotted to English, apart from any incidental instruction which may be given in connexion with other subjects.

In addition, provision has to be made for other literary subjects, for which minimum claims are probably two periods for History and one for Scripture. Six periods may be claimed for Mathematics and two for Geography. Account must also be taken of the claims of other subjects, namely Art (two periods), Music (one period), Manual Work (two periods), Physical Exercises (two periods). The following table of minimum periods is accordingly arrived at:—

| | | | | | | | |
|--------------------|-----|-----|-----|-----|-----|-----|-----|
| English | ... | .. | ... | ... | ... | ... | 2—4 |
| Languages (two) | ... | ... | ... | ... | ... | ... | 9 |
| Science | ... | ... | ... | ... | ... | ... | 6 |
| History | ... | ... | ... | ... | ... | ... | 2 |
| Geography | ... | ... | ... | ... | ... | ... | 2 |
| Scripture | ... | ... | ... | ... | ... | ... | 1 |
| Mathematics | ... | ... | ... | ... | ... | ... | 6 |
| Drawing | ... | ... | ... | ... | ... | ... | 2 |
| Music | ... | ... | ... | ... | ... | ... | 1 |
| Manual Work | ... | ... | ... | ... | ... | ... | 2 |
| Physical Exercises | ... | ... | ... | ... | ... | ... | 2 |

35—37

On the basis of seven periods a day, *e.g.* four periods of forty-five minutes in the morning and three in the afternoon for five days per week, a full week consists of thirty-five periods. It is evident, therefore, that the minimum claims of individual subjects can be satisfied, if at all, only if no additional provision whatever is made to meet the particular needs of individual schools.

The Board, therefore, are driven to the same conclusion as head masters are, that the satisfying of the minimum claims in all subjects presents a "difficult if not an almost insoluble problem." It may be of advantage, however, to reflect that overfeeding is more often productive of ill-health than starvation, and that a frank recognition of the impossibility of supplying every particular form of educational nutriment might be useful in regard to schools as it is in personal hygiene. Perhaps some educationist of the future will produce the "simple life" in education

with a single subject curriculum. Professor Armstrong has already dared to suggest that the "liner" would make an excellent unifying subject for the curriculum of a seaport town, and there is no doubt that the rapid passing from one subject to another which the present multitude of subjects necessitates, and which the supply of specialist teachers accentuates, is tending to make secondary education, like the Wandering Minstrel, "a thing of shreds and patches."

It was easier to concentrate on a simpler curriculum when the doctrine of formal training was held; that is, when the theory was current that educational acquirements in one subject could "flow over" or spread to other subjects, *e.g.* that mathematics made people accurate, and classics made them amiably intelligent, and that, therefore, given accuracy and amiable intelligence, or, indeed, accuracy or amiable intelligence, you might afterwards take up any subject you liked with success. This doctrine of formal training still finds some expression in the examinations for "major scholarships" in mathematics and classics at the older universities. It was a comfortable doctrine to hold, especially for the classic or the mathematician, and the Civil Service is crowded with its results.

It is a pity that scientific investigation has somewhat damaged the theory, and that it is found that people may be accurate in one subject and inaccurate in another, that the content of instruction does matter equally with the disciplinary value of the subjects of instruction, and that the only skill that "flows over" is skill in a subject that is of a corresponding character. Had it been otherwise, it would have been a pleasant thought for "formal trainers" to have taught accuracy by means of such a subject as billiards, and amiable intelligence by "auction bridge."

Functions may be improved by ideals gained in other fields, and the method and spirit of instruction and training are important factors in the improvement, provided that

the pupil recognizes the worthiness of the result that comes out of the effort.

Mr. Bagley says:—

The unique disciplinary functions that are supposed to be fulfilled by the study of the ancient languages are distinguished from those assumed for pure mathematics and pure science in at least one important particular. They are much more difficult to fulfil with the average pupil taught by the average teacher. The nice distinctions that are made possible by the highly inflected character of Latin and especially Greek are, in the literature of those languages, made the vehicles of equally subtle distinctions of thought. There can be no reasonable doubt that the right kind of training in recognizing these distinctions *may*, as the classicists maintain, be transferred to other varieties of mental activity. If our hypothesis is correct, however—if the possibility of transfer is conditioned by a recognition on the part of the pupil of the vital worth of the process—it must be admitted that the *average* teacher does not accomplish the desired end with the *average* pupil in nearly so marked a measure as the analogous end is accomplished in mathematics and science. The reason is not far to seek. The appreciation of the value of the distinctions can come effectively only when one sees the relation between the content and the form. As a matter of fact, the proportion of pupils who ever come to an adequate appreciation of the literary content of the ancient languages is admitted by the classicists themselves to be deplorably low.

Each school, we have said, has its own life and influence, and is guided by its own ideals. School is a preparation for the wider life of the world. It is probable that most of us would accept as ideals (1) service to the community and (2) happy opportunity for the highest development of the individual as not unworthy of any school, although the wisest recognize that ideals are better in the life than on the lips. If the school's conviction is that it must train for a life of social service and give every opportunity for individual development, then the school's curriculum will indicate this. Perhaps the giving of individual opportunity is the most urgent need at present in secondary education. Capacity catching should be so effective that anyone who has a gift should be discovered and encouraged to use it. Educational experiment would be most valuable here, and it is found that not much encouragement is given by the

Board of Education to real educational experiment. You may experiment, but you must keep the regulations. Anyhow, Pestalozzis or Thrings would have a very bad time. In Circular 1294 it is said "the modification of time-tables which are best fitted to meet the circumstances of particular schools are essentially a matter for individual experiment and gradual development," but the Board add it is thought that "the force of tradition and public opinion will tend to preclude for the present more than a limited divergence from the normal curriculum." Let us be grateful even for "limited divergence." "Limited divergence" is, at any rate, better than uniformity, the advocacy of which is the last confession of official ineptitude. The first advocate of uniformity was probably Procrustes, who had bureaucratic instincts.

It is obvious that stressing any particular subject of so wide a curriculum must mean the dropping of others. The Board have now reached the conclusion that less insistence should be laid upon a general character of the curriculum. This is, of course, safeguarded by the statement that "so long as a proper balance of subjects is maintained, more freedom should be exercised by schools in the allocation of time to different subjects, and even in omitting subjects from the curriculum altogether, at least for some people, at some stage of the course." The Board are apparently willing to sanction any experiment so long as there is no risk. One could fancy the Board of Education taking tickets at the Aerodrome on condition that there should be no accident. They will probably only sanction trips to Mars on receipt of official intimation from the authorities of the planet that summer excursions are absolutely safe. Had geographical exploration been as officially controlled as educational experiment, half the world would have been as yet undiscovered.

Of course any serious experiment is very difficult, if not impossible, without a fuller freedom, but it might be advisable so to vary the curriculum that pupils who show

ability in certain subjects may have more time given to these subjects, and such pupils may readily be able to do more advanced work at an earlier stage. Perhaps the Dalton plan may tell us something about this.

If the school aims at service, you will get a social aim colouring the curriculum. It will be recognized that the highest inspiration flows from ideals, and that "courage, perseverance, magnanimity, courtesy, and charity, and a host of other virtues may," by the study of the humanities, "be endowed with sufficient emotional force to carry them through life as effective controls of conduct."

In this connexion, literature has a supreme appeal. The potency of literature over conduct cannot be doubted. One recalls the case mentioned by Sir Charles Sherrington of a young Scots doctor in the wilds of Canada, suffering from an incurable disease, yet working among his patients till his last breath, and beneath whose pillow was found a copy of Newbolt's poem open at the "Vitai Lampada."

Art and music as well as literature enshrine ideals, and the child should know the good and beautiful in them also. How many people would be ashamed to be ignorant of the masterpieces of literature, but feel it no disgrace that they should be ignorant of the works of the great writers of music and of the great painters, sculptors, and architects! Music has taken a more prominent part in the curriculum of the secondary school of recent years. We are beginning to realize how much good music may do to make the school a happy place. Mr. Bagley says, in "Educational Values": "the child should hear the best music over and over again until it has sunk into his soul and fortified him for ever against the seductive wiles of the tin-pot jingles and sentimental songs of the music halls." In music, as in other subjects, the great business of education should be to provide the child with a standard of excellence so that he can guide himself hereafter. Education should supply a compass as well as a chart. Too many of us regard education as a meal, and too few

education as an appetite. Our educational sheep who "look up" are not even "hungry."

It is a sad thought that, like all writers on our "crowded school curriculum," one ends by laying stress on additional subjects; but it is important, in view of the training of future teachers of art and music, that the secondary school should make special efforts for the development of these subjects. The music teacher and the art teacher ought to be most important colleagues on the staff of a secondary school. They should be people who, technically effective, have received the widest general education. Literature, history, and archæology are all subjects in which the future art master should be interested. Literature, history, and languages should have a like appeal to the future music teacher. The school concert and the school play are unifying and vital parts of the school activities. If this part of the curriculum of the secondary school is to be developed, it is essential due provision should be made for art and music as subjects of the Higher School Certificate Examination.

It was to be expected that a committee whose Chairman is Sir William Hadow could not discuss curriculum without discovering how much might be done to make schools better and happier by the aid of music and art. Constructively the suggestions about music and art in the secondary school are of the utmost importance, and, if they are carried out, the report itself will be of note in the history of English education. It suggests that "a more prominent and established place in the ordinary curricula of schools, both for boys and girls, should be assigned for æsthetic subjects, including music, art, and other forms of æsthetic training, and that special attention should be paid to developing the capacity for artistic appreciations as distinct from executive skill." This is followed by the definite suggestion that art and music should be accounted "full subjects" for the school certificates, of equal value with, say, history and geography.

The suggested syllabuses for music and art at school certificate level and for music at higher school certificate level—a great advance—and history associated with art at higher school certificate level, are all admirable. Such aural training as is suggested for higher school certificate work in music would tend to break down the stupid barrier between musical appreciation and the mere mathematics of music. It would fill our concert halls with an intelligent, understanding, and hearing public. One trembles to think, however, what would be the result of making all teachers of the “piano and theory” take such an examination themselves!

Much might also be said for the higher development of housecraft for girls and constructional work for boys. Light woodwork for girls and camp-cookery for boys have also been found both attractive and useful in middle forms. There is scarcely any limit to the usefulness of school workshops under capable and well-informed direction. When the school play is performed the pupils should make their own costumes and properties and not hire them. It has been wisely said that the important part of the school curriculum is “what remains when the pupils forget all they have learned at school.” It is the school play or the school concert, or the “great days in the distance enchanted,” which will most influence the lives of the pupils and which will mean in the truest sense education to them.

Mr. Dooley said that it did not matter much what you taught a boy so long as it was sufficiently disagreeable. One might suggest as an emendation that it does not matter what you put in the curriculum so long as truth and beauty, love and courage, enterprise and social service are in the school itself.

Chapter III.

ENGLISH LITERATURE AND LIFE.

Value of the mother tongue. Literature an organism. Imagination and the city child. English for the English. Humanism. The speaking of English. English Grammar. A lesson on the intransitive verb. A lesson on irony. Dipping candles. The conventional essay. Use of the dramatic. The mission of poetry.

IF the school is to influence the life of its pupils it is obvious that it must utilize to the full the child's mother-tongue. It seems as if it ought to go without saying that English language and literature should be of paramount importance in English schools. "The great Homer," says Cervantes, "wrote not in Latin, for he was a Greek; and Virgil wrote not in Greek, because he was a Latin. In brief, all the ancient poets wrote in the tongue which they sucked in with their mother's milk, nor did they go forth to seek for strange ones to express the greatness of their conceptions; and this being so it should be a reason for the fashion to extend to all nations." The mother-tongue is nearest the heart and the strongest appeal to the English child is through English.

Bacon has taught us that "delight" is the first purpose of studies, "ornament" and "ability" adding further importance. The successful teacher of English must realize this. He must be himself delighted before he can inspire others to take delight. Literature is an organism, not a mechanism. It is

For ever warm and still to be enjoyed,
For ever panting and for ever young.

It is the personal realization of the beauty and charm of things which clothes us with the heavens and crowns us with the stars. The record and inscription of all ex-

perience and imagination is in literature, and the stuff that "dreams are made on" is more permanent than "cloud-topped towers" or "gorgeous palaces." True, there are dull folk, and some of them engaged in teaching, who would

. . . . clip an angel's wings,
Conquer all mysteries by rule and line
Empty the haunted air and gnomèd mine,
Unweave a rainbow,

but one hopes that they do not profess to deal with literature. There are other subjects, and perhaps matter-of-factness is a misfortune, not a fault. It is not their fault that they have misheard the "fairy pipes," or even the mermaid's singing.

To those condemned to live in unlovely cities, in crowded houses, amid wildernesses of brick, the appeal to the imagination is most important. The country child does have near him the beauty of lake and stream, of hill and dale, of flower and field. You must leave the town and city child his fairy-land and his hero adventures.

When the breeze of a joyful dawn blew free
On the silken sails of infancy,
The tide of time flow'd back with me,
 The forward-flowing tide of time.
And many a sheeny summer morn.
Adown the Tigris I was borne
By Baghdad's shrine of fretted gold,
High-walled gardens, green and old,
True Mussulman was I and sworn,
 For it was in the golden prime
Of good Haroun al Raschid.

Sinbad and Aladdin, Jason and Perseus, Gareth and Galahad, Don Quixote and Gulliver—which of our friends in real life is so vivid as these interesting acquaintances of the world of books who never lived and yet exist for ever?

The beings of the mind are not of clay—
Essentially immortal they create
And multiply in us a brighter ray
And more beloved existence.

We live but dull lives in those dreary homes without the "painted window and the storied wall" of imaginative literature. Rose Fyleman has brought fairy beauty and charm into many a child's life.

Further, literature is a distillation of the best things of life, "the precious life-blood of a master spirit" giving us inspiration and guidance. It is thought at the highest level. And the best teaching of the wisest men is available in our mother-tongue, whether in the Bible with its Hebrew wisdom, or the philosophy and drama of Greece, or the folk-lore of Russia. There is no great teacher in the world of letters whose message the English-speaking people may not now receive.

Realms of gold have been opened by translations, and there have been opened to us

Athens, the eye of Greece, mother of arts
And eloquence, native of famous wits,

and all that lofty, grave tragedians taught

Of fate, and chance, and change in human life.

Of course, the full enjoyment of the legacy of Greece and Rome can only be for those who have a knowledge of the classical languages. But there may be, after all, for the others a backdoor to the Garden of the Hesperides.

The most vigorous supporters of English teaching understand the value of the classics to an English student.

The Prime Minister's Committees' reports on classics and English have no sort of opposition to each other. They are complementary. They reinforce and vitalize each other. They are interdependent.

Mr. Sampson, in "English for the English," has a wise statement as to what a good classical education really means.

It means, as a first step, the gradual acquisition of a language, its vocabulary and its simpler mechanism; then, later, a more extended acquaintance with vocabulary and mechanism, and a struggle to achieve a higher standard of correctness; and then, later still, an habitual association with the beauty, delicacy, and refinements of

human speech ; that is, with the possibilities of a marvellously delicate yet elaborate organism having a life—a sort of living logic—of its own. It means an acquaintance with law and order, with sanctions and implicit prohibitions, a submission to grace and strength and economy and power, and the recognition of a force that can disregard old laws and make a law of its own—i.e. with development and growth. And, together with all this, such an education means a gradual, leisured, and comprehending acquaintance with that crystallization of personality, life, and experience which we call great literature, and with the history, science, and philosophy that, in natural consequence, form part of the completeness of literature. Such a progressive, co-operative initiation into the uttered and embodied life of man we call a humane education ; but, and this is perhaps the polemical sentence, it is certainly not the prerogative of two tongues alone of all the world's speech to give it.

With this may be compared the conclusion of the Classics Report :—

No one who has given serious attention to the matter can doubt that the economic, political, social, and moral welfare of the community depend mainly on the development of a national system of education which, while securing for every child in the country the equipment necessary for playing his part amid the complex conditions of modern society, will also provide his leisure with ennobling occupation and his life with a spiritual ideal. And we would submit that in such an education the study of the literature, art, science, history, and philosophy of Greece and Rome cannot be replaced by any other which in both respects is so comprehensive and so effectual.

Or, again, with the statement that

the ultimate defence of a classical education in the strict sense of the phrase is that the Greeks and Romans were races whose languages were developed under the stimulus of peculiarly noble and successful experience ; that their experience found very perfect expression in literature exposing clearly the character of thought and feeling enshrined in the languages ; that the experiences thus enshrined are singularly well-marked in type, comparatively unbroken by cross-current from without and diverse from one another, and that the languages are sufficiently unlike our own to compel attention to every step in the mechanism of linguistic expression.

The English Report has, however, no sympathy with early Latin or Greek : “We wholly dissent from the theory that in order properly to discipline a boy's mind it is desirable or right to cut across the line of development

which his nature marks out for itself and put him to the study of difficult subjects, the rationale of which is quite beyond his ken"—which is a hard saying for the preparatory schools in the bondage of public school scholarship requirements.

But true humanism is boldly demanded by the leaders in the twentieth century renaissance, and the English Report declares that

Humanism is, or should be, no decorative appanage, purchased late in the process of education, within the means of a few, but a quality rather which should, and can, condition all teaching, from a child's first lesson in reading; that its unmistakable hall-mark can be impressed upon the earliest task set in an elementary school.

Professor Campagnac lays stress on the *speaking* of English.

The root, the basis, the flower, and the pinnacle of English is conversation; the easy, measured, free, yet considered, talk of folk who, knowing one another, desire to know one another better and in self-revelation make discovery of their kinsmen and their friends, and in the discovery of these find themselves.

Conversation is the beginning and the end; between these two debate and rhetoric, persuasion and panegyric have their place in the heard utterances of the human voice and in the written or printed page; but, torn from this origin or starting without it, they are like uprooted or rootless plants and can never reach their finest fruition. But conversation is a domestic art; it implies intimacy, confidence, affection, proving itself no doubt from time to time in an astringent flavour which saves its sweetness from cloying; it cannot be cultivated without quiet security and leisure; it is never so natural as when it is most highly cultivated, yet never so refined as when it is most spontaneous. It conquers time and makes an ally of silence; it wins with a studied nonchalance the effects of eloquence, and captures from listeners who have been speakers, and will speak again, an answering emotion to match that from which it sprang. It handles old things so as to make them new; it brings new things to significance by harmonizing them with things long familiar, which use has made dear and never dull.

But this teaching of English involves also teaching young people to write English appropriately and correctly and, if possible, beautifully. And it is necessary that the aid of English grammar should be utilized. But grammar

is merely the short summary of customary procedure. Rousseau said that you could not speak a language until you had forgotten its grammar. Grammar is too often treated as a separate subject and a very dull one at that. Yet exercises in the functions of words, their accurate meaning, and their correct spelling are full of interest to young people. At the stage at which they are acquiring a wider vocabulary they are as interested in new words as in other things, and the uses of parts of a sentence can be as exhilarating as the uses of parts of a toy engine.

May we take an example from teaching practice? Suppose one had to help some young people—say pupils about eleven years of age—to distinguish between transitive and intransitive English verbs. Well, at the outset one must recognize that the latinized name is unusual and outside their vocabulary, conveying no meaning to them—a stumbling block, one on which an inexperienced teacher may break the shins of interest. The first thing is to settle what the essential difference in English between a so-called transitive verb and an intransitive one really is. The formula of the grammar text-book that the action expressed by the verb passes over to the object in transitive verbs is not sufficiently illuminating. Should you decide that the vital difference is that the intransitive verb has a more precise meaning, and that using it you require no further addition in the form of an object to make an intelligible statement; that “John swims” is understandable, and that “John breaks”—except at billiards, which is a meaning outside their normal experience—is not, you have then the key for the lesson. It will be your aim to show clearly the difference between verbs of the “break” class and verbs of the “swim” class, to get the class to make the right classification, and the lesson may proceed merrily with such examples as John broke his arm, or the window, or the school record for the hundred yards, or

his word; while Mary made a dress or a pudding or an apology or a mistake. The class will discover that certain intransitive words are remarkably intense in their meaning and contain many thoughts packed into them. "John prospered" or "John failed" is a short summary of a career, whilst "the Prime Minister resigned" is a statement almost maddening in its telescoped meaning.

Grammar treated in this way as a sort of game about the function of words may be frivolous but is never dull. Functional grammar will take the place of traditional grammar in English, as suggested in the *Méthode Brunot-Bony* in French.

Nor is there any necessity why, in order to find exercise in the correct use of English, you should destroy the beauty of delicate and wonderful English verse. Plenty of simple material is ready to your hand. You need not burn down the house of poetry to get the roast pig of grammar.

It is the same with such matters as "metaphor," "simile," "metre," "hyperbole," "irony." It is as well to use illustrations of those which are commonplace rather than to have to spoil a purple patch by analysing its colour. Pedantry kills poetry. Professor Quiller Couch has made this point abundantly clear, and it is also the subject of the "Gentle Reader's" criticism.

Mr. Crothers says :

Poetry takes us to an

"Enchanted land, we know not where,
But lovely as a landscape in a dream."

Once in this enchanted country, haste seems foolish. Why should we toil on as if we were walking for a wager? It is as if one had the privilege of joining Izaak Walton as he loiters in the cool shade of a sweet honeysuckle hedge, and should churlishly trudge on along the dusty highway rather than accept the gentle angler's invitation : "Pray, let us rest ourselves in this sweet, shady arbour of jessamine and myrtle; and I will requite you with a bottle of sack, and when you have pledged me I will repeat the verses I promised you." One may, as a matter of strict conscience, be both a pedes-

trian and a prohibitionist, and yet not find it in his heart to decline such an invitation.

The poets who delight us with their verses are not always serious-minded persons with an important thought to communicate. When I read,

"In Xanadu did Kubla Khan
A stately pleasure-dome decree,"

I am not a bit wiser than I was before, but I am a great deal happier; although I have not the slightest idea where Xanadu was, and only the vaguest notion of Kubla Khan.

There are poets whose charm lies in their elusiveness. Fancy anyone trying to explain Rossetti's "Blessed Damsel." Yet when the mood is on her we see her as she leans

"From the gold bar of Heaven:
Her eyes were deeper than the depth
Of waters stilled at even:
She had three lilies in her hand
And the stars in her hair were seven."

We look over the mystic ramparts and are dimly conscious that

"The soul mounting up to God
Went by her like thin flames."

This is not astronomy nor theology, nor any of the things we know all about—it is only poetry.

It may be useful to take an occasional lesson when a subject like "irony" is illustrated and explained. If a further example from teaching practice will not bore the reader, a sketch of such a lesson may be given.

It is decided that the approach should come most naturally through comic irony rather than tragic. The problem is to devise some situation in which comic irony arises naturally. The plan selected is to ask one of the rather showy and "smart" members of the form to leave the classroom, and to explain to the others what is going to be done. An ordinary rectangular mirror, about the same size as a classroom picture, is brought in and is placed on an easel and covered with a curtain. It then looks like a draped picture. It is agreed to ask the victim of the experiment to return. He is now told that when the drapery is removed he will see on the easel a portrait. He is invited to find out by questioning the class whose

portrait it is. In the actual event much fun is evoked. Irony is really a surprise concealed for the moment. It is an anticipated reversal of the situation. The questioner asks such questions as "Is he alive or dead?" "Is he celebrated?" (Reply: "Not yet!") "Does he belong to Liverpool?" "Do I know him?" The comic irony of the situation is much enjoyed by the class, and when the curtain is removed and the victim sees his own face he enjoys the joke too. After this the ring scene in the "Merchant of Venice" is read and the following extract from Scott's "Quentin Durward" has a keener meaning:—

"For whom do you take us, fair son?" said the elder stranger (the King of France, with whom was his Provost-Marshal).

"For substantial burgesses, unquestionably," said the youth, "or, hold—you, master, may be a money-broker or a corn-merchant, and this man a butcher or grazier."

"You have hit our capacities rarely," said the elder, smiling; "my business is indeed to trade in as much money as I can, and my gossip's dealings are somewhat of kin to the butcher."

Opportunities of developing attention to certain points will occur. No one can take "Sohrab and Rustum" without admiring and studying its "similes," those beautiful Virgilian pen pictures of the poem giving so much of its atmosphere, right feeling, and beauty. The writer's general plan in developing the topics of English literature teaching is not to attempt anything too fully at any one time. He prefers to start several and leave them to develop. This is rather like the old-fashioned plan of "dipping" candles. This is useful, even in Sixth Form work, where special topics are given out early in the year and the pupils encouraged to add notes to them as they find out the development for themselves. Thus such topics as "What is the meaning of the supernatural in Macbeth?" "What is the dramatic conflict of the play?" "Did Lady Macbeth lead Macbeth to wickedness?" Such

topics flower and grow in the pupils' minds and may become the basis of useful essays.

But the conventional essay on abstract or general subjects like "Kindness to Animals" or "Holidays" is an unsatisfactory and uninteresting performance. It is another case of infants bending the bow of Ulysses. If such an exercise occurs at all, it should be near the end of the school course. It can be omitted and not missed.

Nothing is more certain to those who teach English literature than that the main fault of the teaching is in not giving the pupil credit for ability to appreciate the best. Teachers imagine that poetry in especial must be explained and annotated and dissected and classified. Teachers of this kind transfix the beauty of living literature with the pin of the pedant; and the fluttering loveliness becomes a "specimen," cold and lifeless.

By all means read good poetry to your pupils and read it in decent quantities. Don't mix Milton and Brown, Keats and Smith, or Tennyson and Robinson, or any other poet with any pedagogue. Many literature lessons leave no literary impression behind because they are merely talks about books—"the contortions of the sybil without the inspiration."

There is a strange heresy in many secondary schools that English literature can take care of itself and that, given a library and a school magazine, literature lessons are a waste of time. Certainly good books are better than uninspiring talks, but the good teacher is possible as well as the good book. It is absolutely necessary, if the children of this country are to like good books and to be influenced by them, that they should be supplied with proper copies of books for their own use. America is much more generous in this respect than Great Britain. Our elementary-school pupils are not equipped with books for their own use. Books are rightly regarded as indispensable in secondary education; it is sheer stupidity not to so regard them in elementary education. If good

books were bought by the nation for the schools, it would save on reformatories and prisons much more than the books cost.

It is literature's relation to life's ideals which gives it its supreme importance in education. It is because literature has a worth and a quality which suffuses it with sympathetic interest that it so strongly appeals to us. Its power can scarcely be doubted.

It is obvious that the use of the dramatic may give additional freshness and interest to literature apart from dramatic form. Mr. Barrie has reminded us of the desire of young people to act such stirring ballads as "Sir Patrick Spens" or "Horatius." They are also keen on such longer dramatic poems as "King Robert of Sicily" or "Gareth and Lynette," or one of the English versions of the "Iliad" or the "Odyssey." Narrative poems may often be thus utilized, and it will be found useful if the teacher acts as the reader of the connecting pieces and calls on the characters in their turn to read (or recite). No better school plays can be found than arrangements of the masterpieces of literature, and where there are so many classics it seems a pity that anything commonplace or vapid should be obtruded on the children's memory and given the unnecessary dignity of a scenic "production." Whilst Homer and Shakespeare, Milton and Tennyson are readily available, it is difficult to defend the apotheosis of the second-rate in school by paltry recitations and unworthy children's plays. Nor should beautiful and worthy prose be neglected in selecting examples for recitation. Children learn readily to recite good prose as they do good verse.

If the best is given to children they will form ideals which will make them reject the stupid and the inferior. It was a great joy to the writer to catch an old boy in a Liverpool train reading again for sheer pleasure "Samson Agonistes," because, as he said, "we took so much trouble with it at school." It is a compass which is re-

quired in matters of taste rather than a chart. The teacher must himself read widely and wisely if he is to direct and inspire the reading of others. He should be the neighbour and of near kin to the poet himself and be, like him, able to say

. . . yet for me
Life's morning radiance hath not left the hills,
Her dew is on the flowers.

And to convey this feeling the teacher must be moved afresh by each act of communication to others.

Education has been defined as love of truth, love of goodness, and love of beauty. Science and literature are not mutually exclusive; and one of the most eloquent of tributes to literature has been paid by a great scientist in describing a branch of literature he has himself adorned.

"Poetry," says Sir Ronald Ross, "is a record, and a monument for humanity, meant to endure until, as Shelley said, 'the future dares forget the past.' It is the inscription of all experience, the record of all things seen, the tablet of the heart, the epitaph of suffering, the song of the thing done, the pæan of victory. Poetry is the breath of action climbed to the summit; Thought on the peak: Philosophy more divine, the perfected utterance of the Human Spirit."

Chapter IV.

LITERATURE AND HISTORY.

History and literature as teachers. Value of books. Obligations of truth. The great sayings in history. Utopias. History must be mortal and breathing. "The Gentle Reader" and Macaulay. Correlation of History and Literature. Tolstoi.

PERHAPS the common aims of literature and history, those aims of inspiration and direction as well as portrayal and chronicling of life, are seen best in such well known poems as the Old Man's chorus in the "Agamemnon."

'Twas said of old, and it is said to-day,
That wealth to prosperous stature grown
Begets a birth of its own,
That a surfeit of evil by good is prepared,
And sons must bear what allotment of woe
Their sires were spared.
But this I refuse to believe. I know
That impious deeds conspire
To beget an offspring of impious deeds
Too like their ugly sire.
But whoso is just, though his wealth like a river
Flow down shall be scathless: his house shall rejoice
In an offspring of beauty for ever.

The heart of the haughty delights to beget
A haughty heart. From time to time
In children's children recurrent appears
The ancestral crime,
When the dark hour comes that the gods have decreed,
And the fury burns with wrathful fires,
A demon unholy, with ire unabated,
Lies like black night on the halls of the fated,
And the recreant Son plunges guiltily on
To perfect the guilt of his Sires.

But Justice shines in a lowly cell
In the homes of poverty, smoke begrimed,
With the sober-minded she loves to dwell.
But she turns aside

From the rich man's house with averted eyes;
 The golden fretted hall's pride
 Where hands with lucre are full and the praise
 Of counterfeit goodness smoothly sways,
 And wisely she guides, in the strong man's despite,
 All things to an issue of right.

With this may be compared Tennyson's

And I doubt not through the ages unceasing purpose runs,
 And the thoughts of men are widened with the process of the suns.

Or, again :

And one far-off divine event
 To which the whole creation moves.

It is, perhaps, only a teacher's discovery that it is in this purpose of ultimate didactic benefit that history and literature most agree. It is part of the writer's theory that literature is a better guide than history. For literature is man at his best, whereas history often shows us man at his worst.

I read the history of man age after age
 And little find therein but treachery and slaughter.
 No pestilence, no fiend could inflict half the evil
 Or half the desolation man brings on man.

Which you must compare with Crabbe's "Books" :

New views to life they give and teach us how to live.
 They soothe the grieved, the stubborn they chastise,
 Fools they admonish and confirm the wise.
 Their aid they lend to all: they never shun
 The man of sorrows nor the wretch undone.
 Unlike the harsh, the selfish, and the proud,
 They fly not sullen from the suppliant crowd,
 Nor show to various people various things,
 But tell to subjects what they tell to kings.

And the historians have felt this, although recognizing the limitations which actual facts place upon them. History, like literature, is an expression of life and must deal with the springs and motives of action. It is the emotions which most profoundly move and interest us.

. . . human nature's daily food
Transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

Froude says :

History is the account of the actions of men, and in "actions" are comprehended the thought, opinion, motives, impulses of the actors, and of the circumstances in which their work was executed. The actions without the motives are nothing, for they may be interpreted in many ways, and can only be understood in their causes. If "Hamlet" or "Lear" were exact to the outward fact, exactly such as Shakespeare describes them, that was perfect history.

Now you see the historian's standpoint. He takes the highest work of literature and the most perfect expression of human life, and its tears and smiles, its conflicts and struggles, and having found what is wholly and beautifully true in art says if it were true in fact also it would be perfect history. This is some sign of grace. The historian does recognize his limitations.

He goes on, "and what we call history is only valuable as it approaches that pattern." And, despite "Hamlet" and "Lear," he ventures this: "To say that the characters of men cannot be thus completely known, that their inner nature is beyond our reach, and that the dramatic portraiture of things is only possible in poetry, this is to say that history is not to be written, for the inner nature of the persons of whom it speaks is the essential thing about them, and the historian assumes that he *does* know about it, for his work without is pointless and colourless. And yet, to penetrate really into the hearts and souls of men, to give each his due, to represent him as he appeared at his best to himself and not to his enemies, to sympathize with the collision of principles with each party in turn, to feel as they felt, to think as they thought, and to reproduce the various beliefs, the acquirements, the intellectual atmosphere of another age, is a task which requires gifts as great or greater than those of the greatest dramatists, for all is required which is required of the dramatist with the *obligations of truth*

to ascertained facts *besides*." And then he adds, not as one might expect, "which is absurd," but tamely, "It is for this reason that historical works of the highest order are so scanty." Thucydides would need to be Euripides as well, Shakespeare be also Macaulay, and Tacitus, Virgil in addition. The Shakespeare-Bacon theory would fit in well with the requirements.

One is reminded of the "Sweet Singer of Michigan." The preface says: "This little book is composed of truthful pieces. All those which speak of being killed, died, or drowned are truthful songs, others are more truth than poetry." But poets have always declined to be fettered in the shackles of historical fact.

For why should [writes one in the seventeenth century] a poet doubt in story to mend the intrigues of fortune by more delightful conveyance of probable fictions because austere historians have entered into bond to truth, an obligation which were in poets as foolish and unnecessary as is the bondage of false martyrs who lie in chains for a mistaken opinion. By this I would imply that truth, narrative, and past is the idol of historians (who worship a dead thing), and truth, operative and by effects continually alive, is the mistress of poets.

It is as if the architect who has to be concerned with an actual building on an actual site, and built with brick or stone or iron, were to consider his art to be on the same level of compelling and moving art as that of the painter. He might say, "I, too, make beautiful pictures, but I have limitation of site and materials which my brother artist has not." Literature is to history what painting is to architecture. And just as when an artist makes a drawing of some building there is always a danger that some particular detail may be more artistic than accurate, so, in the records of historical events the artist has often imagined the appropriate thing to say whether it was said or not. One believes that most of the great sayings in history are literary creations—the eloquent speeches and aphorisms are such as the great men with the proper regard for the exigencies of history

ought to have made. But there are doubtless a host of things which Richelieu, Henry IV, Talleyrand, Bonaparte, and even Wellington on certain critical occasions refrained from saying. "Fils de Saint Louis montez au ciel!" was certainly *not* said by the Abbé Edgeworth but invented by a journalist. Chateaubriand's description of Philip of Valois knocking at the gate of the Chateau de Broye, "Open, open, it is the Fortune of France" should have been "Open, open, it is the *unfortunate king of France*"—quite another story. Nor is there, we believe, any genuine authority for Louis XIV's dictum "L'etat c'est moi." Equal doubt may also be thrown on the splendid "The Guards never surrender!" which, at any rate, was not true, and the Iron Duke's reputed dictum that the Battle of Waterloo was won on the playing fields of Eton has given more annoyance than inspiration. Now we learn from a recent issue of *The Times* that the playing fields were really the private "scrapping" grounds of the pugnacious Etonians, on which they also played not cricket or football, but, *horribile dictu*, marbles and rounders.

R. L. Stevenson feels that it is only by rare chance that straightforward and vivid words are preserved such as we hear in actual life or in the theatre, and that "in history where we see things as in a glass darkly and the former time is brought before us deplorably adulterated and defaced fitted to every vague and pompous word and strained of everything personal or precise."

Further, where in relation to the historians shall we range the philosophers with their generalizations of life and their attempts to make events square with their theories? Amongst the artists they are artistic impressionists who put their theories of vision into their pictures and, finding also that ordinary life under ordinary human circumstances is unsuitable for their purposes, they are driven to picture for us imaginary commonwealths in which their ideals which aim at improving history may have

effect. Plato's "Republic," More's "Utopia," St. Augustine's "City of God," Dante's "De Monarchia," with its anticipation of the League of Nations, so that "in this little plot of earth belonging to mortal man life may pass in freedom and peace," Butler's "Erewhon," and in our own times "A Modern Utopia," by H. G. Wells, who regards himself as a historian, are all experiments in civilization.

Jowett says of Plato :

Human life and conduct are affected by ideals in the same way that they are affected by examples of eminent men. Neither the one nor the other are immediately applicable to practice, but there is a virtue flowing from them which tends to raise individuals above the common routine of society, or trade, and to elevate States above the mere interests of commerce or the necessities of self-defence. Like the ideals of art, they are partly framed by the omission of particulars; they require to be viewed at a certain distance, and are apt to fade away if we attempt to approach them. They gain an imaginary distinctness when embodied in a State or in a system of philosophy, but they still remain the visions of a "world unrealized."

More striking and more obvious to the ordinary mind are the examples of great men who have served their own generation and are remembered in another. The ideal of the past, whether of our own past lives or of former states of society, has a singular fascination for the minds of many. Too late we learn that such ideals cannot be recalled, though the recollections of them may have a humanizing influence on other times. In Plato we have reached a height from which a man may look into the distance and behold the future of the world and philosophy.

The ideal of the State and the life of the philosopher; the ideal of an education continuing through life (a step further than continuation classes or W.E.A. lectures) and extending equally to both sexes; the idea of unity and correlation of knowledge; the faith in God and immortality are the forms of light on which Plato is seeking to fix the "eye of mankind."

Lamb, student as he was of ancient letters if not of ancient history, says, in "Oxford in the Vacation" :

Antiquity! thou wondrous charm, what art thou? that being nothing art everything. When thou wert thou wert not antiquity, then thou wert nothing, but hadst a remoter antiquity, as thou callest it, to look back to with blind veneration, thou thyself being to thyself flat, jejune, modern. What mystery lurks in this retroversion? or what half Januses are we that we cannot look forward with the same idolatry with which we ever revert! The mighty future is as nothing being everything! the past is everything being nothing!

We are at all events agreed that in our restoration of the past lives of men and women these must be presented as "mortal and breathing." That history is not a cold, neat, and collected narrative; that, at any rate, "history must be readable," which is one of the themes in that amusing American book, the "Gentle Reader," by Samuel Crothers. The "Gentle Reader" has the profoundly interesting reflection that, "since this planet has been inhabited, people have been fighting and working and loving and hating with an intensity born of the conviction that if they went at it hard enough they would finish the whole business in one generation." He likes to get back into any one of these generations just "to get the feel of it." He does not care so much for the final summing up of the process as to see it in the making. Anyone who can give him that experience is his friend. He is interested in the stirring times of the English Revolution, and goes to the historical expert to learn what it was all about. The historical expert starts with the Magna Carta and makes a preliminary survey. Then he begins to march down the centuries, entrenching every position lest he be caught unawares by the critics. His intellectual forces lack mobility, as they must wait for their baggage trains. At last he comes to the time of the Stuarts, and there is much talk of the Royal prerogative and ship money, and attainders, and Acts of Parliament. There are exhaustive arguments, now on the one side and now on the other, which exactly balance one another. There are references to bulky volumes where at the foot of every page the notes run along like little angry dogs barking at the text.

The Gentle Reader calls out: "I have had enough of this. What I want to know is what it's all about, and which side, on the whole, has the right of it. Which side are you on—a Roundhead or a Cavalier? Are your sympathies with the Whigs or the Tories?"

"Sympathies!" said the Expert. "Whoever heard of a historian allowing himself to sympathize? I have no opinions of my own at present. My great aim is not to prejudice the mind of the student."

"Nonsense," says the Gentle Reader, "I am not a student, nor is this a schoolroom. It's all in confidence. Speak out as one gentleman to another under a friendly roof! What do you think about it all? I can't help thinking that there must have been something more exciting than these discussions of yours about constitutional theories." Then the Gentle Reader turns to his old and much criticized friend Macaulay, and asks: "What do you think about it?" "Think about it?" says Macaulay, "I'll tell you what I think about it. To begin with, Charles I, although good enough as a family man, was a consummate liar." "Gee, that's the first light I've had on the subject," says the Gentle Reader. Later on the Gentle Reader makes the shrewd observation that many histories owe their quality of unreadableness to the virtues of their authors. The kind-hearted historians overload their works through their desire to rescue as many events and persons as possible from oblivion. When their better judgment tells them they should put off with their boat they remain to drag in one more. Alas! their good intention defeats itself; their frail craft cannot bear the added burden, and all hands go to the bottom.

"There is no surer oblivion than that which awaits one whose name is recorded in a book that undertakes to tell all." One feels that this is just the criticism, and perhaps the only adverse criticism, which may be directed against Carlyle's "French Revolution." We may not be able to decide in this whether history is ancillary to literature, or

literature itself merely a light on history. The Board of Education's Modern Studies Course is founded on the latter view. It is a possible argument for those who take the view of the supremacy of literature that it is only when literature is really great that it becomes classic and belongs to all time, not to the time in which it is produced. It is these

. . . . Jewels five-words long
That on the stretch'd forefinger of all Time
Sparkle for ever.

Of the great ones as of Cleopatra it may be said :

Age cannot wither her, nor custom stale,
Her infinite variety.

It is, some of us hold, a false view of correlation that Homer should only be studied in connexion with the early history of Greece, or the Bible as a sidelight on Jewish history, or Shakespeare as a great Elizabethan, or Cervantes as a figure in the Battle of Lepanto (1571). Teachers of literature claim to use it according to its form and content, its life and beauty, at the appropriate stages of the pupil's mental life. The most interesting failure of modern text-books has been a book of verses arranged according to its association with historical incident. This is a half-and-half correlation, and it was found that the book was neither history nor poetry. We have learned to approach our school subjects not from the logical side nor from the chronological, but from the psychological. If one may here digress to a point of method, it is interesting to note how that imaginary schoolmaster, W. E. Ford, whose biography was invented by Messrs. Beresford and Richmond, dealt with history and literature :

The literature and composition period was concerned primarily with the art of language as the grammar period was primarily concerned with the science of language. Here the children studied models of language rightly and artistically used, English, French, and, at a later stage, Latin, and practised their immature style by endeavouring to summarize, restate, or imitate the written word of

masters in the literary craft. Ford chose his models both for their intrinsic literary value and for their relation to any of the other lessons that the form was learning at the same time. The great historians, the great scientists, the great statesmen were called in evidence of his teaching in history, science, or politics, as well as the great poets in prose or verse. The original essays were usually written around material or ideas derived from other lessons. The literature lesson more than any (unless it were the Scripture lesson) brought all Ford's teaching into a common human focus.

But the Board of Education would probably not have recognized Ford's school as efficient under its Regulations for Secondary Schools!

The great and desirable qualities of the ideal historian are, therefore, that he must be a close ally of the poet, the philosopher, and the schoolmaster. His artistry is in life; and his work, like theirs, to try and make life better. He and they must all agree in the living faith that a nation can only live on its power of supplying human needs, of improving the conditions of life, and of liberating the energies of a constantly increasing number of men and women to *work for the common good*. Can we get any better example of this teaching spirit than in the work of the pedagogue preacher, Thomas Carlyle? Carlyle's "History of the French Revolution" was written as if with the heart's blood. No more profoundly moving work of history as literature exists. Froude says:

It has been called an epic. His matter of Aeschylean drama composed of facts literally true in which the Furies are seen once more walking on this prosaic earth and shaking their serpent hair. . . The story takes shape as it grows—a definite organic creation. . . As in all living things, there is the central idea, the animating principle round which the matter gathers and develops into shape. . . To give form to his composition Carlyle possessed all the qualities of a supreme dramatic poet, except command of metre. He created nothing, but with a real subject before him he was the greatest of historical painters. . . He produces a gallery of human portraits, each so distinctly drawn that, wherever studied, it can never be forgotten. Carlyle himself says of it: "It is a book that makes no complaint about itself, but steps out in a quite peaceable manner, hoping nothing, fearing nothing. Indeed, I never knew till looking at it this second time what a burly *torque* of a thing it was, a perfect oak clog which all the hammers in the world will make no

impression on. Of human things it is perhaps like a kind of civilized Andrew Bishop, the old crier of ballads—the same immovable breadth of body, a shaggy smile on his face, and a depth of voice equal to that of Andrew. Many a man will find it a hard nut to crack, but they will have to crack it—not I any more.”

He had given it form, personality, strength. He had created something, despite Froude. This is literature. His own views on art are interesting :

Of dramatic art I have eagerly listened to a Goethe speaking of it, and to several hundreds of others mumbling and trying to speak of it. I find that I, practically speaking, know yet almost as good as nothing. Indeed, of art generally (*Kunst*) so called, I can almost know nothing. My first and last secret of *Kunst* is to get a thorough intelligence of the fact to be painted, represented, or in whatever way set forth, the fact deep as Hades, high as heaven, and written so, as to the visual face of it on our poor earth. This once blazing within me, if I can ever get it to blaze, and bursting to be out, one has to take the whole dexterity of adaptation one is master of, and with tremendous struggling, really frightful struggling, contrive to exhibit it one way or the other. This is not art, I know well. It is Robinson Crusoe, and not the Master of Woolwich building a ship. Yet at bottom is there any Woolwich builder for such kinds of crafts? What *Kunst* had Homer? What *Kunst* had Shakespeare? Patient, docile valiant intelligence, conscious and unconscious, gathered from all winds of these two things—their own facility of utterance and the audience they had to utter to, rude theatre, Ithacan Farm Hall, or whatever it was—add only to which as the soul of the whole the above said blazing, burning interest, radiant insight into the fact, burning interest about it, and we have the whole art of Shakespeare and Homer.

And again :

I find really that a man cannot make a pair of shoes rightly unless he do it in a decent manner. That no man is ever paid for his real work, or should ever expect or angrily demand to be paid; that all work properly so called is an appeal from the seen to the Unseen, a devout calling upon Higher Powers, and unless they stand by us it will not be a work but a quackery.

Tolstoi claims that literature is greater than history as it mainly concerns itself with the great eternal of human passion, but then he is not a historian. The historians will probably claim literature as being one of the fields of history. Force, truth, and radiant interest are common to both.

Chapter V.

THE DEADLY VIRTUES.

The conventional. The docile person. Life in Saturn. The danger of caution. The pioneers. Thrift. The glory of being unreasonable. R.L.S. and his fill of tobacco. Mission of humour.

It is, at any rate, unusual for a schoolmaster to decry the virtues or to belittle certain habits of mind which are held to be virtuous. He is expected to be conventional. It is not professional to be heterodox. He must advocate docility, caution, accuracy, thrift, and serious-mindedness. He may believe just a little in equality and fraternity, but he must keep that inconvenient and non-scholastic associate of these two—"liberty"—discreetly in the background. He ought to wear a black coat and a silk hat on a Sunday, and he should be a rigid and serious-minded disciplinarian. If he dances, like David before the Ark, he is a ruined man, and if he be lighthearted no mother will entrust him with the serious responsibility of educating her children. He is supposed to be that doubtful personality, "a power for good," and to have sleek and sanctimonious goodness written large in his face and expressed in his pedantic utterances. He must talk like Dr. Johnson or Thomas Carlyle, and should esteem it a high testimonial to his gravity and dullness if his pupils say :

I do not love thee, Dr. Fell,
The reason why I *will not* tell;
For this I know and know full well,
I do not love thee, Dr. Fell.

His school is required to be modelled on the orphanage or barracks plan : his pupils to do as they are told. He is monarch of all he surveys—a realm of pigmies, so that,

as Lamb says : "He comes like Gulliver from among his little people, and he cannot fit the stature of his understanding to yours. He is so used to teaching that he wants to be teaching you. He is under the restraint of a formal or didactic hypocrisy in company, as a clergyman is under a moral one. He can no more let his intellect loose in society than the other can his inclinations. He is forlorn among his coevals : his juniors cannot be his friends"—and that's that !

But is it so certain that all schoolmasters have become so filleted and flabby that they do not see the other side of some of these so-called virtues ? Is it not possible that the black sheep may give a picturesque variety to the monotonous whites or dirty greys ? Do schoolmasters really feel that their best pupils are like the camel ?

Camel, thou art meek and mild,
Docile as a little child

—a libel on the camel if it were true, and a reflection on the child in any case—for the camel is a surly brute and the child is at least affectionate. French mothers in their doting call their babies *petits lapins*, but there are too many rabbits in the world ! One clap of the hands and the whole hillside is white with disappearing tails. The most hopeless person to deal with is the one whose excuse is that someone else *told him to do* a particular piece of mischief or buffoonery or ineptitude.

The vicar's daughters look so good
We think that they are made of wood ;
Like rests for hymn books there they stand,
Each with a hymn book in her hand.

The rascal at school has at any rate enough originality to get into mischief and generally sufficient courage to take the consequences. It is a mark of weakness when a great political party—even if it is a Labour party—expects its members to be docile.

Now is it Rome, indeed, and Room enough,
When there is in it but one only man.

The Rev. John Watson, who might be called to give evidence against me from his book, "The Homely Virtues," has no use for the neutral, docile person. He says: "It is not good to be a bigot and to give no credit for intelligence to our opponents either in politics or in religion: but there is something worse than bigotry, and that is instability—to have no opinion except what is pumped into you by your neighbour, or to have one opinion to-day and another to-morrow, or never to rise above *opinion* and reach *conviction*. This type of man is neither Liberal nor Conservative, neither Republican nor Democrat; in England he is said to have a cross-bench mind, and in America is called a Mug-wump."

RICHARD'S REFORMATION.

Miss Lucy was a charming child,
 She never said "I won't";
 If little Dick her playthings spoiled,
 She said "Pray Dickie, don't."

He took her waxen doll one day
 And banded it round and round;
 Then tore its legs and arms away,
 And threw them on the ground.

His good mamma was angry quite,
 And Lucy's tears ran down;
 But Dick went supperless that night,
 And since has better grown.

(ELIZABETH TURNER.)

Miss Lucy's charms suggest the early eighteenth century. There was some perception of truth in the mind of the small boy who, being told that each of us had a white angel who told us not to do wrong things and a black angel who tempted us to mischief, expressed his preference for the black angel, because "he had so much more go in him." Closely related to the deadly virtue of docility is the desire for that so-called justice which asks for uniformity. It says all must be treated alike. You must have no favourites. Joseph was no doubt somewhat of a trial to his brethren, but his father's partiality was

abundantly justified in Joseph's career. The slave who became Egypt's Prime Minister and the saviour of the family of Israel justified his "coat of many colours." Treating people all alike means really treating no one according to his merits. Uniformity is usually the last refuge of the inept in Government. Even the word itself in the mouth of the official is the surest proof of incapacity. Professor MacCunn says it is as difficult to expunge uniformity from mathematics as it is to use it in ethics, and to say "all men are equal before God" is to give God less credit than ourselves. Uniformity in education has been the worst enemy that experiment, enterprise, and progress have ever had. If no two blades of grass are exactly alike, why should two schools be regarded as similar? Mr. Fisher himself a little while ago was crying out for experiments which his Board's Regulations and Codes had successfully prevented.

Do you know Oliver Wendell Holmes's amusing parable of the planet of Uniformity? It is in "Over the tea cups," and is contributed by Number Five.

In her dream she visited the planet Saturn, whose atmosphere is nitrogen, although in some localities there are natural springs which give out slender streams of oxygen. There are large lead mines, but no other metal is found on the planet.

So far as the Saturnians can be said to have any pride in anything, it is in the absolute level which characterizes their political and social order. . . . The fundamental articles of their constitution are these :

All Saturnians are born equal, live equal, and die equal.

All Saturnians are born free—free, that is, *to obey* the rules laid down for the regulation of their conduct, pursuits, and opinions; free to be married to the person selected for them by the physiological department of the Government; and free to die at such proper period of life as may best suit the convenience and general welfare of the community. . . . The one thing that Saturnians dread and abhor is inequality. The whole object of their laws and customs is to maintain the strictest equality in everything—social relations, property (so far as they can be said to have anything which may be

so called), mode of living, dress, and all other matters. It is their boast that nobody ever starved under their Government. Nobody goes in rags, for the coarse fibred grass from which they fabricate their clothes is very durable. ("I confess," said the visitor, "I wondered how a woman could live in Saturn. They have no looking-glasses. There is no such article as a ribbon among them. All their clothes are of one pattern. I noticed that there were no pockets in any of the garments and learned that a pocket would be considered *prima facie* evidence of theft, as no honest person would have use for such a secret receptacle. Before the revolution which established the great law of absolute and life-long equality the inhabitants used to feed at their own private tables. Since the regeneration of society all meals are taken in common. The last relic of barbarism was the use of plates. This 'odious relic of an effete civilization,' as they called it, has long been superseded by oblong hollow receptacles, one of which is allotted to twelve persons.") A great riot took place when an attempt was made by some fastidious and exclusive egotists to introduce partitions which should divide these receptacles into individual compartments. "I should think that life might be a little dull in Saturn," Number Five said. "It is liable to that accusation," my attendant said. "Do you notice how many people you meet with their mouths stretched wide open? They are suffering from the endemic disease of their planet, *prolonged and inveterate gaping or yawning*, which has ended in dislocation of the lower jaw." In spite of their boast that they have no paupers, no thieves, no money is struck, they were a melancholy looking set. "What are their amusements?" I asked. "Intoxication and suicide," was the reply. "They have a way of mixing oxygen from the natural springs with their atmospheric nitrogen. To the Saturnians the mixture is highly intoxicating. It shortens their lives and they have no other ways of escaping from a life in which everything is cut and dried, which defeats all natural instincts and makes existence such a bore that suicide is a luxury."

Extreme caution is another virtue we may add to the list of deadlies. There are people whose great danger is playing for safety, even in golf—not itself a wildly dangerous game. There are people who drive their motors so carefully that they are bound to have an accident. "Nor once, nor twice," in our rough island story of motor-ing, the path of safety has been the way to the hospital. You are always safer with a driver who can take risks and use speed when the unexpected happens. John Gilpin went slowly on horseback down Cheapside "with caution

and good heed" because he could not ride, but when the trot became a gallop in spite of curb and rein poor John's horsemanship failed, and even his cautious clinging to his horse's mane was not successful. Some of the people who could not risk going to the war stayed at home to be run down by taxis or even to die of measles! Bassanio won Portia because he was willing to "give and hazard all he had," whilst more careful lovers doomed themselves to lifelong bachelorhood. Yet even matrimony is a risk. The father of Sir Thomas More said matrimony was like a bag full of eels and serpents. You put in your hand for an eel, but the odds were you got a serpent. (This story for deletion if your wife attends your lectures. She probably doesn't, for, with the possible exception of parsons' wives, women have rare gifts of discrimination in this direction.) Our life is a series of risks and "cowards die many times before their deaths." We owe our civilization to the dauntless courage of its pioneers : the man who made the first voyage in a boat, first attempted to fly, called lightning from the clouds, or greeted the unseen with a cheer. The boys in our classes may take flying returns to Manchester and London within the next few years, and may be the grandfathers of tourists to Mars.

Do you remember Walt Whitman's "Pioneers"?

Come, my tan faced children,
Follow well in order, get your weapons ready;
Have you your pistols? have you your sharp-edged axes?
Pioneers! O pioneers!

For we cannot tarry here,
We must march, my darlings, we must bear the brunt of danger,
We, the youthful sinewy races, all the rest on us depend.
Pioneers! O pioneers!

All the past we leave behind;
We debouch upon a newer, mightier world, varied world;
Fresh and strong the world we seize, world of labour and the march,
Pioneers! O pioneers!

We detachments steady throwing,
Down the edges, through the passes, up the mountains steep,

Conquering, holding, daring, venturing, as we go the unknown ways,
Pioneers ! O pioneers !

We primeval forests felling,
We the rivers stemming, vexing we, and piercing deep the mines
within ;

We the surface broad surveying, we the virgin soil upheaving,
Pioneers ! O pioneers !

Not for delectations sweet ;
Not the cushion and the slipper, not the peaceful and the studious ;
Not the riches safe and palling, not for us the tame enjoyment,
Pioneers ! O pioneers !

Milton, who dearly loved the risk of battle in fighting for
the right, and who scorned ease and safety of a sheltered
life, says in the "Areopagitica" :

I cannot praise a fugitive and cloistered virtue unexercised and
unbreathed that never *sallies out* and seeks her adversary, but sinks
out of the race where that immortal garland is to be run for not
without dust and heat.

One of the typical virtues of John Bull is his manly direct-
ness. He does not "beat about the bush," he will tell you.
He calls a spade a spade, although the average Briton's
vocabulary is not so non-adjectival as the statement
implies. Again I am able to quote the opposing attorney :
"One keenly resents that class of people who are honest
and well meaning, but who are persistently discourteous
and are not ashamed—I mean the man who is credited
with what is called a bluff, blunt manner, and who credits
himself with a special quality of downrightness and
straightforwardness." He considers it far better to say
what he thinks and boasts that he never minces his words,
and people make all kinds of excuses for him, as if he
were a very fine fellow, beside whom civil-spoken persons
are little better than hypocrites. As a matter of fact, no
one can calculate the pain this outspoken gentleman causes
in a single day, both in his family and outside. Nor have
I ever been able to understand why he is praised, or even
tolerated, and why he is not sharply dealt with as an
offender against the social peace. He is said to deal faith-

fully with any person of whom he disapproves—it would be right to say he deals insolently—and what is called faithfulness is generally intolerable impudence. “His bark,” it is said, “is worse than his bite,” and one hopes it may be so, but I do not see what consolation it is for me when this ill-mannered person barks at my heels, that he has not also bitten me. No one has a right to hurt people’s feelings in the rôle of the plain-spoken man or to camouflage rudeness as moral courage. The idiom used by certain women offenders is that they gave so and so a “piece of their mind,” and, if the whole mind is to be judged by the sample, it’s a nasty business.

Thrift is another virtue which is over-rated and oftener serves to cover selfishness than to be the auxiliary to generosity. Thrift stands in smug satisfaction with its bank balance at its back, and rebukes generosity as wild and quixotic. But thrift is the peasant squire Sancho Panza. Not for him the visionary plans of his master. He is for supper, and sleep “that covers a man like a garment.” When he becomes Governor of his smug, land-locked “island” there is not a trace of Quixotism in his executive policy—the laws of chivalry have no recognition in his administration. The most effective appeal the writer has ever seen for a hospital was when some Quixote suggested “Give what you can afford and more.” Thrift suggests always give less than you feel inclined to. But you will always feel most proud of having done the unreasonable, of having helped someone with no claim at all upon you, of having given beyond your means without calculation or keeping in mind the rainy day—which some summers comes so often as to make the proverb ridiculous. There are always ninety-nine good reasons why we should not subscribe even to the most worthy object, but let us bless the odd quixotic impulse which defeats these. If only people weighed their time as thrifty folk do their money there would be no parsons, few doctors, and fewer schoolmasters. Is not thrift the cry of the huxters in all

ages? When Mary made the splendid gift of the spikenard very precious, so grateful to the Master, did not Judas Iscariot suggest extravagance and calculate what could have been done with the money, as if love and money were parts of the same complex? The widow who cast her farthing into the Treasury should have been lectured on her improvidence, for she gave all her living—a foolish thing to do. Some people make this deadly virtue of saving their main purpose in life. They save their money, and their energies, and their time for their own enjoyment. They gather up and heap together that they and theirs may “end their days in comfort,” as they have it. They even in extreme cases lose the power of spending or giving or enjoying. As Robert Louis Stevenson says :

When a man has been grudging himself his own life in the meanwhile, and saving up everything for the festival that was never to be, it becomes that hysterically moving sort of tragedy which lies on the confines of farce. The victim is dead—and he has cunningly overreached himself—a combination of calamities none the less absurd for being grim. To husband a favourite claret until the batch turns sour is not at all an artful stroke of policy; and how much more with a whole cellar—a whole bodily existence! People may lay down their lives with cheerfulness in the sure expectation of a blessed immortality; but that is a different affair from giving up youth with all its admirable pleasures, in the hope of a *better quality of gruel* in a more than problematical, nay, more than improbable old age. We should not compliment a hungry man who should refuse a whole dinner and reserve all his appetite for the dessert, before he knew whether there was to be any dessert or not. If there be such a thing as imprudence in the world we surely have it here. We sail in leaky bottoms and on great and perilous waters; and, to take a cue from the dolorous old navy ballad, we have heard the mermaids singing, and know that we shall never see dry land any more. Old and young, we are all on our last cruise. If there is a fill of tobacco among the crew, for God's sake pass it round, and let us have a pipe before we go!

It is always urged in favour of these thrifty souls that they are the strong, sane members of the community. Not for them the fears of bankruptcy or the possibilities of the workhouse. They are the pillars of society! It is said that they only save in order that they may give liberally

to good causes. But do they? *Timeo danaos*. One mistrusts these Greeks—these saving habits bringing the gifts of possible future generosity. Yet John Watson says of the thrifty: "They must be industrious, honest, persevering, simple-living. Their thrift proves foresight in the regulations of life, a steady principle of action, a constant self-denial in little things, and a certain willingness to endure hardships. Justice is seldom done to them." Carlyle certainly does it: "For my own part I perceive well there was never yet any great empire founded, Roman, English, down to Prussian or Dutch, nor, in fact, any great mass of work got achieved under the sun, but it was founded upon this humble-looking quality of thrift and became achievable in virtue of the same." One remembers that Carlyle drove his nearest and dearest almost to madness by his want of generosity in housekeeping allowances, and only her love and wit saved her from breaking with the philosopher of thrift. She produced her budget as Chancellor of the Exchequer and it had to pass the Commons—although she was allowed to enter her birthday present as an item of ordinary prosaic everyday income.

Of course much might be made, as Lord Birkenhead could tell us, of the lively vices of selfishness and ruthlessness, but this would be carrying a joke too far.

One cannot conclude without tilting just a little at the pompous and deadly virtue of serious-mindedness. It lectures others on frivolity and lightheartedness. We are urged to be serious and sober. Education is a grave subject, almost in the province of Medusa of the Snaky Locks. Religious people are supposed to be solemn, heavy folk impressed with the seriousness of their own responsibilities and duties. Only the wicked are frivolous. There is, it is true, little humour in the Bible itself, for is not humour more a Western than an Eastern gift? May not fancy and wit and humour play around all the things which are near our heart and mind?

One of the lessons of the war is that gallant men may go to death as to a football match with the supreme courage of gaiety, and turn misery and pain and hunger to the purposes of mirth and laughter. Good humour changes handicaps into opportunities. Fun is the sparkle of happiness in well-lived lives when the conscience is clear. Laughter is not the crackling of thorns under a pot, but, like the sun in the heavens, an indication that all's right with the world.

We Westerners, who have the writings of Chaucer and Cervantes, Shakespeare and Bunyan, Fielding and Goldsmith, Lamb and Scott, Dr. Holmes and Russell Lowell, know how iridescent is the play of the light of humour in life and letters. "Wisdom from her high house takes wide views and Providence peers anxiously into the future, but gentle Humour loves to take short views : she delights in homely things and continually finds surprises in that which is most familiar."

The writer has not the art of St. Chrysostom "to cleanse a scurrilous vehemence into the style of a rousing sermon." He is certain to have been preaching to the converted, lecturing on temperance to total abstainers, exhorting the wise, warning the wary. If this is not a sermon it has one of the sermon's usual characteristics in that it is, in all probability, entirely unnecessary. It departs from the conventional sermon in two details at least. It began without a text. It ends without a peroration.

Chapter VI.

BOYS AND GIRLS.

Relative capacity of boys and girls. No sex brain. Curricula. Freedom necessary. History of Girls' High Schools. Careers for women. Need of more scholarships for girls. Victorian women. Dangers of differences in catchwords. Social side of co-education. Advantages of a mixed staff. Home duties for girls.

THE problem of the capacity for education of boys as compared with that of girls is of constant interest. It is the oldest educational problem and the newest. It has even stirred the Consultative Committee of the Board of Education, who considered it for nearly two years. One of the witnesses under examination declared that he had more definite ideas on this subject before he began to make scientific inquiries. This is, one gathers, the position of the Consultative Committee. The Secretary of the Board of Education, in thanking the Committee for their services, says, very guardedly, that "the problems of curriculum by their nature do not admit of any final solution," and in the preface to the Report the Committee speak of their "stumbling through shadows" in their journey in the woods by the light of the uncertain moon—by which moonshine no doubt the Board of Education is symbolized.

It is obvious that the Committee find the problem of differentiation less inspiring than the general problem of freedom in constructing curricula. Physiological differences may be taken for granted, and on this aspect of the subject there is a valuable and learned memorandum by Dr. Adami, Vice-Chancellor of the Liverpool University, who is a member of the Committee. Even from psychology the data obtained does not afford differences of any great

value. The introduction to the Report puts the position thus :

Our inquiry has not imbued us with any conviction that there are clear and ascertained differences between the two sexes on which any educational policy may readily be based. We have encountered a number of facile generalizations about the mental differences between boys and girls ; we have found few, if any, which we were able to adopt. Again and again we were assured by our witnesses that one boy differed from another, and one girl from another, even more than boys differed from girls ; and we could not but notice that a superiority which one witness claimed for boys might be vindicated by the next witness for girls. Men and women have existed for centuries, but either sex is still a problem to the other—and, indeed, to itself ; nor is there any third sex to discriminate dispassionately between the two. As psychological study develops, and as statistical inquiries and data are multiplied, it may be possible to attain some tangible and valid conclusions. In the meantime it is the part of wisdom neither to assume differences nor to postulate identity, but to leave the field free for both to show themselves. . . . It would be fatal, at the present juncture, to prescribe one curriculum for boys and another for girls.

Head mistresses do not believe in a "sex brain," and head masters believe that there is more difference between boy and boy than between the average boy and the average girl. It is very doubtful, therefore, whether mental capacity depends upon sex. But it is well pointed out by the Committee that there is great strain on girls at the time of maximum growth, and that girls have more detailed home duties than boys. The Committee, therefore, suggest that girls should not be expected normally to take the school certificate examination until a year later than the boys. Of course, such a differentiation would mean a recasting of regulations for university and other scholarships in favour of the girls, but the suggestion is worthy of the deepest consideration. It is the most important practical suggestion made in the Report. The suggestion that English literature should be examined with a different bias in the case of girls, and that boys should be trained in the æsthetic side of literature and girls in its analysis and logical content, is less happy. The assump-

tion of such a proposal is that boys are not at present taught to appreciate—or girls to analyse—which is not true in the most enlightened practice.

The Report cannot be considered as revolutionary, like that of the Prime Minister's Committee on English, or raising controversies as acute as those provoked by the Report on the teaching of classics, and it ends with need for further inquiries. This is a reasonable spirit in education, where only the ignorant are dogmatic. The Report suggests that data as to mental and physical fatigue of both boys and girls between the ages of eleven and eighteen should be collected and that psychological research should be undertaken "(a) in regard to the intellectual and emotional differences between the sexes in their bearing on education, and (b) in regard to the achievements of groups of boys and girls in the various subjects of the curriculum at successive stages of school life." That is, the Report refers to psychology the specific problem which was referred to it—a plan not unknown in Government circles during the war—"for comment and appropriate action," nearly always meaning sending on the minute to someone else.

But, arising from a survey of the history of curriculum in secondary schools, and a careful inquiry into the aims and plans of modern schools, it finally recommends freedom. "Let boys and girls," says the stimulating introduction, "have a large choice of subjects and teachers—a wide latitude in directing the choice of the subjects—such is the policy which we would advocate." It is hoped that the Board of Education will listen to the voice of their own Consultative Committee—as a rule the Board refuses to hear the voice for liberty of the charmer, "charm he never so wisely"—and only gives freedom within precise regulations.

At present the same standard is demanded for matriculation or for degree examinations for both boys and girls, and this attitude of the universities has resulted in the

girls' "high schools largely accepting the same curriculum as that of the boys' schools, in order to teach girls all that was usually taught boys." Prof. Adamson says very wisely of this great change: "As compared with boys' schools, the high schools (for girls) were unfettered by tradition; and the keen interest which the mistresses took in the technical principles and aspects of their work helped them to realize the fact. Reforms in method and in curriculum were readily accepted. Manual work was honoured and mistresses were quicker than masters to see that there are other pupils requiring education than the severely intellectual or the academically-minded boy or girl. Similarly, problems of organization dependent upon this diversity of talent in children receive consideration earlier in the high schools than in boys' schools of corresponding standing."

It is in the matter of scholarships to the older universities that girls are at present most unfairly handicapped. In the modern universities scholarships are open to all without barrier of sex, but the scholarships at Oxford and Cambridge are open only to men, and the special scholarships for women are of very limited number and quite recent benefaction. The institution of State scholarships awarded on the results of the Higher School Certificate Examination promise to give some relief in this direction; but the suspension of these State Scholarships on the grounds of national economy has made the situation as regards girls again acute. The teaching profession has made urgent repeated appeals for the renewal of these scholarships.

It must not be forgotten that at present there is a great increase in the number of suitable careers for educated women. Accountancy, actuarial and insurance work, architecture, auctioneering and estate agency, chemistry, pharmacy, engineering, law, medicine, dentistry, surveying, veterinary surgery—all offer openings to women which, until recently, were practically closed to them. The

Great War gave women a supreme opportunity of national usefulness.

In New York there are 173,000 pupils (boys and girls) in the public high schools, and on the teaching staff 2,400 men and 4,400 women. A system of open competitive scholarships to the universities has recently been started, and of the first 150 this year sixty-three are girls, and in the first twelve places in order of merit there are six girls.

The modern girls' high school, with its splendid development of athletic games, its keenness on science and modern studies, its frank recognition of the stimulating value of handicraft and its encouragement of initiative, has escaped from the tradition of the young ladies' academies which produced the helpless, affected, early Victorian young woman, with her insincerity, her mock modesty, her utter inability to cope with any situation in an emergency.

Here are two literary extracts which have a quaint, far-away atmosphere, although they are really comparatively recent. But their remoteness from the present in sentiment is some indication of the tremendous change in the education of girls during recent years.

The hardness of the pavement for her feet made him less willing upon the present occasion, he did it, however; she was safely down, and instantly, to show her enjoyment, ran up the steps to be jumped down again. He advised her against it, thought the jar too great; but no, he reasoned and talked in vain; she smiled and said, "I am determined I will"; he put out his hands; she was too precipitate by half a second, she fell on the pavement on the Lower Cobb, and was taken up lifeless!

There was no wound, no blood, no visible bruise; but her eyes were closed; she breathed not; her face was like death. The horror of that moment to all who stood around!

Captain Wentworth, who had caught her up, knelt with her in his arms, looking on her with a face as pallid as her own in an agony of silence. "She is dead! She is dead!" screamed Mary, catching hold of her husband and contributing with his own horror to make him immovable; and, in another moment, Henrietta, sinking under the conviction, lost her senses too, and would have fallen on the steps but for Captain Benwick and Anne, who caught and supported her between them.

"Is there no one to help me?" were the first words which burst

from Captain Wentworth in a tone of despair and as if all his own strength were gone.

"Go to him, go to him," cried Anne, "for heaven's sake go to him. I can support her myself. Leave me and go to him. Rub her hands, rub her temples; here are salts—take them, take them."

Captain Benwick obeyed, and Charles at the same moment disengaging himself from his wife, they were both with him; and Louisa was raised up and supported more firmly between them, and everything was done that Anne had prompted, but in vain; while Captain Wentworth, staggering against the wall for his support, exclaimed in the bitterest agony—

"Oh God! her father and mother!"

"A surgeon!" said Anne.

He caught the word: it seemed to rouse him at once; and saying only—"True, true, a surgeon this instant," was darting away, when Anne eagerly suggested—

"Captain Benwick, would it not be better for Captain Benwick. He knows where a surgeon is to be found."

Everyone capable of thinking felt the advantage of the idea, and in a moment (it was all done in rapid moments) Captain Benwick had resigned the poor corpse-like figure entirely to her brother's care and was off for the town with the utmost rapidity. ("Persuasion.")

Or again,

I occasionally made a pretence of wanting a page or two of manuscript copy. Then Dora was in her glory. The preparations she made for this great work, the apron she put on, the bibs she borrowed from the kitchen to keep off the ink, the time she took, the innumerable stoppages she made to have a laugh with Jip as if he understood it all, her conviction that her work was incomplete unless she signed her name at the end, and the way in which she would bring it to me like a school copy, and then, when I praised it, clasp me round the neck, are touching recollections to me, simple as they might appear to other men.

She took possession of the keys soon after this, and went jingling about the house with the whole bunch in a little basket, tied to her slender waist. I seldom found that the places to which they belonged were locked, or that they were of any use except as a plaything for Jip; but Dora was pleased, and that pleased me. She was quite satisfied that a good deal was effected by this make-believe of house-keeping and was as merry as if we had been keeping a baby-house for a joke. ("David Copperfield.")

The literary charter of co-education is in Stevenson's "Virginibus Puerisque": "But it is the object of a liberal education, not only to obscure the knowledge of one sex

by another, but to magnify the natural differences between the two. Man is a creature who lives not upon bread alone, but principally by catchwords; and the little rift between the sexes is astonishingly widened by simply teaching one set of catchwords to the girls and another to the boys. To the first, there is shown but a very small field of experience, and taught a very trenchant principle for judgment and action; to the other, the world of life is more largely displayed, and their rule of conduct is proportionally widened. They are taught to follow different virtues, to hate different vices, to place their ideal, even for each other, in different achievements. What should be the result of such a course? When a horse has run away and the two flustered people in the gig have each possessed themselves of a rein, we know the end of that conveyance will be in the ditch. So, when I see a raw youth and a green girl, fluted and fiddled in a dancing measure into that most serious contract, and setting out upon life's journey with ideas so monstrously divergent, I am not surprised that some make shipwreck, but that any come to port. What the boy does most proudly, as a manly peccadillo, the girl will shudder at as a debasing vice; what is to her the mere sense of tactics, he will spit out of his mouth as shameful. Through such a sea of contrarities must this green couple steer their way; and contrive to love each other; and to respect, forsooth; and be ready when the time arrives to educate the little men and women who shall succeed to their places and perplexities."

It is on the social side that the co-educational experiment is most valuable. It is in the free association of the sexes in the school play, the debating society, the choral society and the dance that the precious opportunity of a wise camaraderie between boys and girls is developed. It is claimed that the girls who have had an opportunity of meeting and judging boys will not in the first flush of romantic adventure fall in love with the first Adonis in

trousers whom they meet, nor will the boys be in peril of the fascinations of some ox-eyed (or should it be peroxide?) barmaid.

It is not desirable or likely that association of boys and girls will lead to a slurring of types. The "hard-smoking" governess is not so much the product of any system as a revolt from convention. Boys in a mixed school are not namby-pamby, nor are the girls hoydenish. Tennyson's ideal remains true, although Tennyson does not see in "The Princess" any co-educational way of obtaining it.

. . . everywhere

Two heads in council, two beside the hearth,
 Two in the tangled business of the world,
 Two in the liberal offices of life,
 Two plummets dropt for one to sound the abyss
 Of science, and the secrets of the mind :
 Musician, painter, sculptor, critic, more :
 And everywhere the broad and bounteous Earth
 Should bear a double growth of those rare souls,
 Poets, whose thoughts enrich the blood of the world.

It is certainly worth inquiry whether association is not better than isolation in this social problem. Extreme cases of isolation have produced the masters "Mr. Perrin and Mr. Trail" and the mistresses in the "Regiment of Women." Co-educationists claim that a parallel to a mixed school in the field of optics is the stereoscope, which gives unity to two separate and different pictures. Their opinion is, as the Mixed Schools Committee of the Incorporated Association of Head Masters says :

Education is the preparation for the full life of the citizen. Boys and girls are to be prepared for common citizenship in surroundings common to both. Each sex brings its own peculiar gifts to train for the life of the citizen. There is no natural justification for a system of education which aims at training boys to live the life of *men* only, and the girls to live the life of *women* only. Boys and girls *need* to be trained to live the life of fellowship which they will need to live as men *and* women together. The desirable environment in the secondary school is that which gives natural opportunity for the healthy interplay of the qualities of the two sexes, so that when the pupils mix in the world after school there may be none of the

danger which comes from novelty or lack of practice in self-control gained in the actual presence of the opposite sex in the daily round of school life.

Many people agree with the principle of a mixed staff even if they are not able to accept the advantages of a mixed class or school. There is room in English education for schools of all types, and the field of experts should be as wide as possible. It is an educational truism that the system which gives most opportunities may be most like the girl in the doggerel :

When she was good she was very, very good,
But when she was bad she was horrid.

The Report on Differentiation has some sound advice to give with regard to the influence on girls' education of home duties during school life and afterwards :

We do not think it desirable to attempt to divorce a girl's education from her home duties and her home opportunities. On the other hand, there is a real danger now of her energies being exhausted by home duties, and her interests absorbed by social engagements, to the detriment of her mental development. We do not consider that any distinction can be drawn between the qualities that go to make a good parent and those that go to make a good citizen. No matter what the curriculum may be, the aim must be the fullest and best balanced development of mind, body, and spirit. The training in housewifery and cookery, and even in physiology and hygiene, though it may elicit the qualities of intelligence, skill, thoroughness, unselfishness, and so forth, is not so important as the general training. But there will probably be some gain in efficiency if the girl associates the arts relating to the care of her home with the thoroughness and intelligence required in other subjects. There is a gain, too, in her feeling that her teachers appreciate the dignity of home duties and have full sympathy with her development in this direction. We must, however, remember that we are only on the threshold of the development of women's work and their opportunities. Experience may even mislead us. We think that in no part of school life is an open mind more essential. No preconceived ideas as to the best preparation, even for motherhood, ought to hamper experiment or to dim vision.

The Report on Differentiation lays stress on the necessity for the assimilation of girls' schools and boys' schools in certain respects, and advocates that "a more prominent

and established place in the ordinary curricula of schools, both for boys and for girls, should be assigned to æsthetic training," including, as a footnote suggests, "dancing, dramatic representations, associated with the teaching of the mother tongue, and foreign languages, suitable artistic crafts, and possibly also eurhythmics as an adjunct to the teaching of music." The general principles of these suggestions are cordially supported by the co-educational schools.

Since it is the aim of all schools, as Dr. Mackail has reminded us, not only to impart knowledge but to create the love of knowledge, to train intelligence, to quicken and enlarge interest, and to develop the imagination by which knowledge is made living and fruitful, it is clearly necessary that each school should be free to do this in its own way and in accordance with its own facilities and opportunities.

Chapter VII.

THE MINISTRY OF TEACHING.

Gentile's views. The teacher who "cherisheth" her own children. The Sunday School teacher. Our common humanity. The reformation of the offender. The teacher as a learner. Training of teachers. A Doctorate for teaching. Travel and teaching. The indissoluble bond.

If we believe with Arnold of Rugby that the highest education is no other than training our children to life eternal, no other than the making of them know and love God, know and abhor evil, "teaching our understandings to know the highest truth and teaching our affections to love the highest good," we shall agree that the work of teaching is a ministry and that each teacher requires to keep alive in him the sense of personal responsibility and the gentle sweetness of the goodness which is made of love.

The Italian Minister of Education, Giovanni Gentile, associating himself with Benedetto Croce's philosophy, has made a great contribution to reform in education in his plea for its renewed vigour, sacrifice, devotion to duty, and spirituality. What the teacher has to fight against is mental torpor and the sloth of the heart which results from too mechanical a view of his calling. "The true teacher," he says, "is so eager, so full of life, teaches with such devotion and is spiritually so close to his pupils that puzzling questions of pedagogic discipline never arise. The man who is not capable of feeling in his school the sanctity of the place of his work is not fit to be an educator."

Mr. Latham, whose "Pastor Pastorum" is dear to all teachers, has shown us how the disciples of our Lord were trained for the ministry of service, trained in self-reliance

which reposes in a trust in God, trained in a courage to testify boldly before rulers and councils, trained in a wise tenderness for spiritual freedom despite all prejudices. Courage, generosity, freedom were the watchwords of that training course which left the teachers of the word not those who "take the prisoned soul" and make it follow another's will, but left each man master of his own will. "He is a friend who lifts us out of our own common selves and helps each one of us to find his own truest self: we catch fire from the new light which he kindles in us, and we become conscious of a new force, a spiritual one."

St. Paul has given, in the First Epistle to the Thessalonians, the teacher's view of his calling. "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

It is the affection, the gentleness, which most matters; the kindly word which reaches the depth of the soul, the mimosa or touch-like faculty which establishes the sympathy on which in education everything depends—all that is implied in the word "cherisheth." One cannot use the word "cherish" in less tender relationships. The sergeant-major does not cherish the privates on parade—he even failed, it was observed during the war, to bring them tea in their tents in the morning. You don't cherish a bag into which you pack things. Rigid disciplining or informing may occur as part of a teacher's routine, but it is not the essential thing. It is not a feature of the ministry.

It is one of the gifts of Sunday school teaching that it makes clear that the essential things of teaching belong to the heart rather than to the head. Sunday school teachers, many of whom lack professional training, are able to bring their gifts of knowledge or experience to pupils in small classes with whom they have personal ties

of friendship, and as Dr. Estlin Carpenter says, the school thus "provides an indescribable atmosphere of devotion, enthusiasm, reverence, affection, self-sacrifice, as the medium through which religious and moral impressions can be best conveyed."

If the reader cares to see the other side of the shield, he will find in Mr. Stephen Leacock's preface to "Sunshine Sketches of a Little Town" another view—a humorist's—of the teacher's training and calling.

At the University I spent my entire time in the acquisition of languages, living, dead, and half-dead, and knew nothing of the outside world. In this diligent pursuit I spent about sixteen hours of each day. Very soon after graduation I had forgotten the languages and found myself intellectually bankrupt. In other words I was what is called a distinguished graduate, and as such I took to school teaching as the only trade I could find that needed neither experience nor intellect. I spent my time from 1891 to 1899 on the staff of Upper Canada College, an experience which has left me with a profound sympathy for the many gifted and brilliant men who are compelled to spend their lives in the most dreary, the most thankless, and the worst paid profession in the world.

Yet Mr. Leacock, setting out later to make people laugh, shows such delightful spontaneity, such sunshine of humour, such refreshing fun and frolic that it is difficult to believe that he could have been less than a gifted teacher, whose very grumbling is but irony and who really has had a most successful career. If he had really ceased to enjoy his school teaching he was quite wise to give it up, but to give up the classroom for the university lecture room is only to change the scope of his teaching, not to abandon his calling. He is still a great teacher. We have merely noted his humorous protest.

Prof. Campagnac in his "Theory of Education" has a more hopeful message :

Real teaching consists in this, and in nothing less than this: it is a building up, partly with the skill of well directed effort, but partly also without premeditation, and as the free and generous gift of heaven, of a common experience shared by teachers and pupils, a thing neither his nor theirs, but a fresh impulse of life which comes and enriches both as two minds and two hearts come into contact,

as two worlds strike one another and break and dissolve and become a larger world than either was before. A man who teaches in this manner and at this level will find his work irresistible in its fascination, and in the end irresistible in its powers.

It is the common humanity which joins teacher and taught. We must discern our fellow beings in ourselves, and ourselves in others. We must have faith in the reformation of the offender. The offender is one who has fallen from the high estate of manhood: we must help him to redeem himself, for he is a man like the rest of us and "possesses within himself the source and principle of a life which will raise him from the slough in which he lies immersed." A generous faith in the good that lies concealed even in the worst offender is the teacher's best gift. It is so easy to give a dog a bad name and then to blame him because he lives up to his label. Punishment is often far too easy and reformation far too troublesome. It is easier to terrorize than to civilize. Yet the triumphs of a teacher and his cloud of witnesses are the outlaws he has brought to self-control and the potential criminals he has turned into decent citizens. This work of trying to discover the causes of misconduct and treating misdemeanour as a lapse from moral health, this investigation of cases and experimental testing of various methods of restoration of character may become a study of fascinating interest and no field of work has more rich rewards. There is no hopeless case. The best method of approaching the most serious case is to study by what means the offender may recover his own personal self-respect. Find out the bad boy's good subject, the person he loves the best, his school "pal," the job he delights in, and you have the key to the boy's best self. It is the sound part of him that you must commence to build on when engaged in his moral reconstruction. You know his weakness. It is often good to forget it.

Some of these principles must some day inspire the State in its treatment of offenders—the Borstal System is

a beginning. Justice is so blind that she cannot see that she needs more than a sword and her relentless scales. When the prison gates are shut and the lawless are "put away," this does not settle society's obligations to the victim of its justice. Its prisoners are human beings, although broken. Can we not make the prisons a little more like schools? Some schools have been like prisons often enough.

The teacher must be full of hope and human sympathy. If he is "harsh and crabbed" he should not have a profession which makes such demands on his charity and enthusiasm. If he becomes morose, or bitter, or disappointed he should give his job up, for he may do untold harm to the "little ones" in his care. Gentile's words should be shown in every common room in the land. "So long as the freshness of our vocation lasts, as long as we can remain free from mechanical routine and fixed habits, so long as we are able to consider every pupil with renewed interest . . . so long as it is still possible for us to enter the classroom thrilled and throbbing in the anticipation of our work, so long shall we really live and really love the teacher's life."

The training of teachers is a subject of great interest, although there is in the profession wide divergence of individual views as to the value of the present plans and training colleges. In the field of Secondary Education in the past more stress has been laid on academic and personal qualifications than on professional training, and many heads of schools have not themselves been trained, and can hardly be expected to believe in professional training as essential, though an increasing number are persuaded as to its value. Many of them hold that training can make a good teacher very good, but can never make an inferior teacher satisfactory. One believes that the essential qualifications of a good teacher lie rather in personality, in sympathy, and in a sense of ministry, than in more intellectual gifts, and that "general physical

health, general moral character, and general cultural attainments'' are more important than specific endowments and accomplishments. The teacher's value may be regarded as a function of many variables, chiefly those of temperament, education, and technique, and in this order. Many head masters would, therefore, put training in a subordinate position in importance as part of the means by which knowledge of technique is acquired, but believe that in a reformed system of training colleges there might be much professional advantage.

It is very desirable that all classes of teachers should themselves have had the highest educational advantages. Some of us hope still that the great public schools will, by a system of free places, give further opportunities to the abler and poorer boys, such as are now secured in the day secondary schools, and that by means of such training future teachers, even of elementary schools, may be associated with the spirit and tradition of the English public schools.

The ideal to aim at would be that all teachers should be graduates of some university, although there will doubtless always be men and women of good education, excellent teachers, who will not be graduates. Something less than this, however, must be regarded as practical at present, but it is a very bad mistake to think that uneducated persons may make satisfactory teachers for young people. It is part of a wretched tradition which is unsound psychologically, that in the beginning any sort of teachers will do. Exactly the opposite is true. It is the lesson of science that the earliest formed brain paths that are the most important.

We should stand, therefore, for the best all-round education which can be given to any teacher—a four-years' course and matriculation, or a good school certificate should be the minimum—a six-years' course (including a two-years' course for a higher school certificate, which might ultimately take the place of a school certificate as a

minimum requirement) for abler students and, wherever possible, a university course. Pupils who leave the sixth form of a secondary school to go to such colleges nearly always complain that they are put to "mark time" in many subjects.

In the belief, therefore, that the education of intending teachers should be general and not segregated, the writer would urge that the training colleges should become centres of professional training, supplying a one year's training course, and not admitting students whose general educational acquirements are insufficient. It is possible that even with a one year's course there might be admission every six months, so as to have two classes in order to maintain continuity. Of course, entrance from the secondary schools would naturally begin in September, but it is possible that other students might join the training colleges in March. At present the diploma course for secondary teachers at the universities is a one year's course, and each year a new class is formed. The diploma courses vary considerably. That of Oxford University might be found to give suggestions for the suggested one year training college courses. It combines lecture with a term's training in a practising school and a term's teaching in approved schools. Much ought to be done by the staff to maintain the collegiate traditions and continuity. It is certain that such a plan would be cheaper than the present, because by it twice as many students would be trained in any given time. The training college would thus fall into line with the diploma students' courses at the universities, and provide professional training only. It should not be thought that this would be an easier or less worthy thing to do than to do as at present, carry on with higher education together with training in technique. It would demand in the training colleges some change in personnel of staff, and a reorientation of studies having teaching in the schools mainly in view. The colleges would require on their staff a number of

persons (not a method teacher only, as at present) whose interests are in the successful teaching in the schools of some subject or subjects. Such training college officers should be selected from the best of the existing teachers in the schools, and should be paid higher salaries than the ordinary teacher. They should give inspiration and practical advice. They should be experts in various subjects, and all of them masters of method. They would immediately make their presence felt in the all-round improvement in teaching in the schools. Other subjects, such as the History of Education, Outlines of Psychology, and Ethics, would be provided for, and their intimate association with actual teaching work made a vital thing. The training should be a unity, not a mere aggregation of many subjects.

The writer believes that the real final training ground for teaching is the school. This may sound to some strangely heterodox; but barristers are trained in courts of law, and engineers in workshops. Teaching may be neither a science nor an art, only a dodge, yet it is best learned where it is practised. Of recent years the instruction in the principles of education has been in another "frame of reference" distinct from actual practice. In some cases theory goes before practice as pure science goes before applied, but in most cases the two are interdependent. The best teaching practice brings out the truth of theory, and theory suggests improvement in method. The association of education with psychological experiment has given a new life and interest to many classroom problems, and the delinquent child has become the source of interest as well as of annoyance. Teachers, like other craftsmen, are suspicious of those who claim to guide them in a highly technical calling and who yet themselves have not sufficiently practised it.

A position on the staff of the training colleges, if such training colleges are to take the place in the educational system worthy of their name, would be a professional

promotion, as a position in the Army Staff College is in the army.

But in order to do their work, the training colleges will require, as now, to keep in touch with the schools. A close and constant association is, therefore, necessary, and in this connexion it is the persons and work in the schools rather than the buildings which matter most. The better schools are always willing to do what they can to help the future teachers. It should be the business of the training college authorities to know the work of the schools in their area, and to act as liason officers between the schools and the colleges. At the present stage witness believes that the student teacher year is very valuable, and might be made more valuable still, especially if obvious failures were at this early stage prevented from taking further training. A good secondary education, plus a student teacher year under good conditions and wise supervision, plus a year's training college course, would be a satisfactory course for the average teacher in elementary schools, would be more practical than at present, and would supply a better type of teacher. Some of the writer's colleagues think this standard is rather too low, and that it conflicts with the higher ideal to be aimed at. The full resources of the schools themselves in the matter of training have probably not yet been explored. It is possible that a valuable kind of training would be to allow the teacher in actual practice to visit other teachers whose work is known to be inspiring. Young teachers are often willing to take any amount of trouble to receive expert help from more able and experienced teachers of their own subjects.

The lectures of the university staff in modern towns are often full of interest to teachers whose duties prohibit their attendance during the day time. Courses of lectures in psychology and methodology, if arranged for Saturday mornings or evenings would be at once popular and helpful.

Special holiday courses, such as those organized by the Board of Education for help in special subjects, have been found most useful, not the least valuable part of the courses being contributed by the visiting students themselves. To train teachers to train themselves would be a worthy ideal.

It is noteworthy that in the great majority of these courses there are far more applicants than it is at all possible to accept. This shows how keenly felt by teachers generally are the advantages of the right kind of suggestive and helpful training.

Many teachers feel strongly that it would be a great advantage to the whole of the teaching profession if the London University were to institute a degree of Doctor of Philosophy in Education, open to graduates of all universities, to be awarded on a thesis giving the results of the candidate's successful experience or experimental work in some department of practical education. The Doctorate would thus become a real schoolmaster's degree, and should be given after five years' experience of teaching in schools, not private tuition, nor teaching in coaching establishments. A reasonable length of time, say a year, should be served in one school.

Such a doctorate would act as a stimulus to able teachers already in schools to make a deeper study of their own profession, and it would offer a dignified reward to those who pursue it. There is no limit to the number of problems that are interesting to the abler members of the profession, and work on these problems would be as truly research work as investigation of some comparatively unimportant piece of scholastic history. At present the university seems to favour the research of the historian and not of the teacher. The generous recognition of the value of educational theory and its application to work in the classroom would give an impetus to the teaching work of the country generally. Probably the candidate for the degree of Doctor of Philosophy should also be prepared to submit to an interview and *viva voce* examination on points in his thesis.

Freshness and interest can only be obtained as the result of effort. The teacher must be a learner or he will be a failure as a teacher. His preparation is never finally and fully accomplished. He must live laborious days even if he does not scorn delights. Books, plays, games, pictures, foreign travel, the stimulating intercourse with men of the world are more necessary to him than to other men. He should be able to say "Homo sum; humani nihil a me alienum puto." His travels, his reading, his hobbies, are all of real professional help to him, and if he is a diligent student of some particular branch of study the "learner's" attitude of mind will help him more than anything else. He will be more gentle and understanding with other learners. The most unsympathetic teacher is probably the one who, having acquired a certain amount of information demanded by the Government or University, has regarded his diploma, or certificate, as a licence to neglect further studies, not as a certificate of fitness to inspire others. His work should be as a running river fed by rills from Parnassus, not a tank discharging itself by leaden pipes into tiny basins.

It is a well known mark of men of really good ability that they have gifts and to spare for the work in hand: in any sphere they could have been leaders. A many-sided versatility is probably more important in school than elsewhere. Nothing gives more delight to pupils than to discover that their teacher has many strings to his bow, or, to change the simile, that like a well equipped motor-car he has spare tyres. Freshness and variety appeal convincingly to young people.

The humanizing and inspiring effects of travel make it an almost essential feature of a teacher's preparation. He must know the world, and manners, climates, cities of men, councils, governments.

Yet all experience is an arch where thro'
Gleams that untravell'd world whose margin fades
For ever and for ever when he moves.

His experiences cannot be too varied, his sympathies too wide, his reading too full.

No small part of the teacher's success will come from the joy of giving, the joy of sharing with his pupils his adventures and enthusiasms. Froebel says of his first lesson to a class of thirty to forty boys from nine to eleven years of age: "It seems as if I had found something I had never known but always longed for, as if my life had at last discovered its native elements. I felt as happy as the fish in the water, the bird in the air." The sensation of the fish out of water is perhaps more common.

We need, further, to strengthen our co-partnership with all who are our colleagues in the work—all who share in this great adventure must be comrades. It is the highest proof of the ministry of teaching that teachers should be united by common aim and common sympathy. Slander and envy and all uncharitableness hinder professional unity. It is too easy to be conscious of other people's imperfections. It was the Master Himself who washed the feet of the brethren so that they might be clean every whit. The daily service of school hall or chapel should bind us together by the common ties of worship and inspiration for the work which is dear to each of us. And we need special times of peace and reflection when we may review our work and renew our vows, determined to amend our shortcomings; we look for some gracious harbourage for the reconditioning of the ships of which our souls are captains.

Sometimes this inspiration may come from a single passage of a noble book. To the writer nothing more helpful to an understanding of the ministry of teaching than the message of Bishop Creighton has yet been given:

"Each child who stands before you is endowed with boundless possibilities. Your work as teachers must rest on the steadfast recognition of this fact. Your genius depends upon your capacity to realize the ideal end of life in everyone whose character is committed to your care.

If only you will keep this before you all else will fall into its place. Drudgery becomes divine when its end is clearly recognized. Nay, conscious work for a high purpose becomes a necessary form of self-expression, a liberation of elements within yourself for which your ordinary occupations do not form an adequate outlet. You will rejoice that you have the privilege of companionship with young and unformed minds, in which the issues of life have not yet been complicated; in attempting to speak simply to them you will discover new and unexpected meanings in old and familiar truths. . . . We renew our youth when we strive to lay our mind alongside of the mind of a child, when we try to see with youthful eyes and hear with youthful ears. Forgotten feelings and grateful memories arise before which strength is renewed. We put forth insensibly power of human sympathy which creates an indissoluble bond between teacher and taught."

Chapter VIII.

QUO VADIS?

Dangers of bureaucracy. Mr. Gilson's dream. Reform. Books for elementary schools. Miss Charlotte Mason's scheme. Review of pupils for scholarships. Maintenance grants for advanced pupils. National scholarships. Salary agreements and the Treasury.

What are the tendencies of modern educational thought and in what direction may we look for educational reform and advancement? Practical suggestions for reforms come most usefully from within, and as the result of enthusiasm and experience. Men wish to be able to do their work better: they seek relief from hampering conditions and depressing influences. The teachers of the country have the right to be heard when they ask for increased opportunities of usefulness and for relief from irksome interference. For it must be remembered that in electing to teach they have placed many worldly advantages out of their own reach. They may have the qualification of the Samurai and the thrill of the generous-hearted, but, despite Burnham Scales, their place is not with those whom the world counts prosperous. They will always be in the number of Pharoah's lean kine. Their greatest reward is still the success of their pupils, and it is mainly on this account that their views on educational reform are valuable. If their work can be made more beneficial and useful they should not undergo the humiliation of seeing it thwarted by the selfish, the stupid, or the tyrannical. In what respects then can "the man in the street" take part in educational reform and help the teacher to give more effective and enthusiastic service to the State?

In the first instance it will be found that the claim from

the schools for "professional freedom" is the most useful reform now demanded. The bureaucrats must not be allowed to kill the enthusiasm of the real "Ministers of Education"—those who serve the interests of the children by their work in the schoolrooms. Teaching may be quite irritating enough without the further irritation of bureaucratic control and official fussiness. Many teachers are more worried by petty regulations of people in authority than by all the other cares of their calling. You cannot attend a teachers' conference without hearing bitter references to "red tape," "Whitehall," "inspections," "codes," "regulations," and other uninspiring topics. There is a double danger in all this. First, it takes the teachers' leisure and uses it for organized grumbling instead of equipment and recreation; and next, it produces a subconscious attitude of worry and discontent that must show itself in the teacher's daily work. There is far too much "checking" in the educational tramway system; too many people whose business it is to see that other people are keen on work; too many clerks in educational offices; too many local and Government inspectors—a whole parasitic system becoming larger and more costly every day. Surely in these times, when every penny of public expenditure must be scrutinized, something could be saved by a system which should show more confidence in the people who have chosen education as their life's work. They might be allowed to do it without innumerable orders and circular letters and every conceivable kind of indignity of check and audit of what is the least important part of their work. Attention to official circulars, the number of which is now in five figures, the making up of returns and reports, the compilation of statistics—"the most poisonous branch of literature there is"—all these things are parts now of what is called a scholastic job, whereas if the whole of the books, minutes, reports, and statistics were burned, and all regulations destroyed by some benign magic, no one would be a penny

the worse, since the children could go on learning their lessons and the teachers nurturing their children just as before. Mr. R. Cary Gilson, of King Edward's School, Birmingham, put the situation very whimsically when he said :

I had a dream the other day. I was in the library of my school, and there lay on the table two newspapers of that morning's issue. One was *The Times*, and my eye fell on the obituary column. I read these words : "On the 21st, at Whitehall, suddenly, the Board of Education." I picked up the other, a local paper, and I saw in the corresponding column : "On Tuesday last, on the eve of its twentieth birthday, the Local Education Authority." Continuing my dream, I took the papers to the office in a large building where my work is mostly done, where the Governor's Secretary sits surrounded by his staff. I showed him the London paper first, with its sad announcement. His face lit up, and he said, but not so that the clerks could hear : "I shall be able to dispense with a third of my staff." I showed him the local paper and, with a still brighter look in his eye, he said : "And another third will now be unnecessary. . . . I fancy the administrative business of my school costs about £3,000 a year, and I don't think it is far wrong to say that £2,000 of that is spent in complying with the requirements of the Board of Education and the Local Education Authorities. Of course, I represent a group of schools. Years ago £2,000 a year would have been thought not an insignificant endowment for the whole school."

I went back to my library and I saw the masters' time-tables, and on the top of them was my own, and I said to myself : "I can put in four or five more hours teaching per week." I turn to my teaching hours with a sense of infinite relief from the drudgery in which a large part of my time is spent.

I am not aware that the demise—the sudden demise—of the Board of Education and the Local Education Authority in one week would produce inconvenience.

Mr. Gilson's dream reminds me that in reality there is no "Board" of Education. There is a Government Department dealing with education. It is conceivable that a National Committee of Educational Experts would be useful. Its creation would certainly be a notable experiment. Its officials would need more tact than most people, and the length of its sittings would have to be determined by Statute. If it were given real power it is quite likely the wrong people would force themselves in

as members, and if it had no power the right sort of people would scarcely be troubled to join it. A really representative and effective Consultative Committee, whose decisions had weight, could probably be of more real use. Economy might be made a fostering mother in education if it led to such a challenging of the amounts spent in education that the expenditure was on the things which really count, just as economy in fuel and food should turn people to study calories and vitamins. This protest must not be taken as an indirect appeal to the public to pay higher salaries for teaching. It is not. It is an appeal to them not to waste huge sums in irksome and unnecessary official administration. It is found that London itself spends more in its general administration of education in all branches than in the cost of the education given in all its secondary schools.

A source of immediate professional irritation and grave discontent is the action of the Board of Education, no doubt at the instigation of the Treasury, in interpreting the conditions of the Burnham Scales. Local authorities have, in consultation with their teachers, agreed to certain salaries, and at a later period the Board of Education have made rules and added interpretations which appear to be contrary to the Burnham Scales, and which have consequently made the contract between the authority and the teacher worthless, and created feelings of insecurity and unrest in both parties.

It should be possible that the salary which the authority is willing to pay should be approved at the time the arrangement is made with the teacher, and that the Board should not be permitted to withdraw or vary that approval. If a teacher's salary is reduced by what he regards as a piece of official chicanery his relations with the Board of Education are embittered. No man would sign a business contract leaving the price of his goods or labour already fixed upon to be varied afterwards by a third party interested in keeping the price as low as pos-

sible. Surely some arrangement could be made by which the Treasury, if the Treasury is to be the overriding authority in these matters and not the institution popularly supposed to exercise such control, should be obliged to give the Board of Education its views in such a form that the Board could make an early authoritative interpretation, and the teachers and education authority would know where they stood in the matter. The present confusion is undoubtedly against the best interests of education. The Head Masters' Association takes the same view of the situation :

"The Burnham agreements had defects of their own; it was likely that they would have, for they represented a complicated and difficult experiment; but the 'orderly solution' of the problems submitted to them has been muddled and bedevilled by the attitude of the Government. They have annulled or reduced to a dead letter important parts of the secondary agreement; they have left local education authorities to act for many months in accordance with the plain sense of the agreement, and have suddenly found themselves obliged to refuse to recognize the results for grant; and where authorities have persistently ignored the agreement they have done nothing to support it until a whole educational system has been thrown into complete disorder. No future agreement will be of any use unless these conditions are radically altered; and no agreement ought to go out as a settlement of the problems with which it is concerned unless the assent of the Government is given in unmistakable terms, and unless it is established as a corollary to that assent that the adoption of the agreement is to be a condition of grant."

With more freedom to the teachers on the professional side of their work what might one expect the programme of social reform to be? What are the lines of progress which constructive criticism would support?

The first school reform the writer would urge is that all pupils in the elementary schools should receive copies

of the books which they should use for their studies. Each child should possess his own set of books. He should take them home with him and be encouraged to use them as his educational tools. There are hundreds of thousands of homes in the country to-day where there are no books, no record of the spiritual wealth of the past, no "precious life blood of a master spirit," none of those silent teachers who "show to subjects what they show to Kings." Inferior "readers" and out-of-date text-books are distributed from classroom cupboards, and although individual teachers by their own efforts have established school lending libraries in many schools, the general principle that a set of good books is an essential feature in a child's educational equipment has not been officially recognized. There are even secondary schools where the pupils are encouraged to hire or borrow the books they need for their ordinary studies and to get rid of them at the end of the year—rather like the humbugging convict who discreetly read the Bible until the kindly offices of the Chaplain had secured him a ticket of leave. But this lending plan is, fortunately, not common, and in most secondary schools the books are the property of the pupils, and the pupils are encouraged to collect and keep books. The reform suggested is one which would give the pupils in both grades of schools the same literary opportunities. One could scarcely over-estimate the gain that so simple a reform would give. Providing books for the children's use would be in reality "placing our great writers on the staffs of the schools." It would, in the course of a few years, change our national outlook and ideals. Many of the books might be lost, and some would, no doubt, be pawned, but the advantages of such a system, already successful in the United States, are so tremendous that the few cases of failure might be disregarded.

The late Miss Charlotte M. Mason, founder of the Parents' National Educational Union, believed that children can understand any book suitable for their age. That

is, that children of eight or nine will grasp a chapter in "Pilgrim's Progress"; children of fourteen, one of Lamb's "Essays" or a chapter in "Eothen"; boys or girls of seventeen will "tell" Lycidas. There should be wide reading in the Lower Forms.

As Miss Mason says in "A Liberal Education in Secondary Schools":

I have no doubt that some readers of this pamphlet are interested in the work we are doing in elementary schools—a work the more astonishing because children who have little vocabulary to begin with, no trace of literary background, show themselves able to hear or read a work of literary value and after a single reading to narrate pages with spirit and accuracy, not hedging at the longest names nor muddling complicated statements. This was a revelation to us, and it signifies that a literary education is open to all, not after tedious and laborious preparation, but immediately. The people wait only for the right books to be put into their hands and the right method to be employed. When we reflect upon the disturbance of national life by labour unrest and, again, upon the fact that political and social power is passing into the hands of the majority, that is, of the labouring classes, we cannot but feel that there is a divine fitness, a providential adaptation, in the circumstance that the infinite educability of persons of all classes should be disclosed to us as a nation at a time when an emotional and ignorant labouring class is a peculiar danger. I am not sure that the education implied in the old symbol of the ladder does make for national tranquillity. It is right that equal opportunity of being first should be afforded to all, but perhaps the men who climb are uneasy members of society. The desire for knowledge for its own sake, on the other hand, finds satisfaction in knowledge itself. The young men see visions, the hardships of daily life are ameliorated, and while an alert and informed mind leads to decency and propriety of living it does not lead to the desire to subvert society for the sake of the chances offered by a general upheaval. Wordsworth is right: "If rightly trained and bred, humanity is humble."

Then it is necessary that there should be established such a "review of all the pupils in the elementary schools" that everyone of really good ability will receive the advanced education of which he is capable. Such a scheme as that of the Lancashire Education Committee is well worthy of general adoption. By it all the pupils in the Committee's elementary schools between the ages of ten

and twelve who have reached the Fourth Standard, or its equivalent, are examined by their own head teachers, who may set what tests of general efficiency and intelligence they please, so long as simple arithmetic and English composition are included. The head teachers make out lists of the examination results and send in the names of those candidates whom they consider, on the results of their review, to show sufficient promise to warrant their admission to secondary schools. Such selected candidates are then invited to compete for the free places and general scholarships. The important things in this scheme are that the ordinary school work of the elementary schools is not interfered with nor its scheme of work robbed of any of its distinctive features and advantages. The teachers of the schools set their own tests. In the second place, the net for capacity-catching is spread out as wide as possible. It should not be possible for any "lad o' pairts" to be overlooked in Lancashire.

Following on this it would seem that the most pressing reform in the secondary schools is for "really adequate maintenance allowances" to be made to pupils of exceptional ability, so that these may be permitted to remain in the higher forms of the secondary schools from the age of 16 to that of 18, and compete for university and other open scholarships. In most of our secondary schools to-day it is the sad experience of head masters that every year some of their most brilliant students are compelled by poverty to abandon higher education just at the time when they are making most effective progress. In the sixth form of a modern secondary school it is only work of distinctly university promise that attracts attention. When a sixth form boy of promise leaves because he cannot afford to remain at school the nation is really losing a potential first-class honours man of the university. His work has been so consistent, the ground he has covered has been so difficult, his effort so conscientious, he has shown so much intelligence, industry, and indi-

viduality that he is an assured winner in the scholastic race when he is "scratched." This is always felt in school to be a tragedy. Surely if it is worth while spending so much of the nation's money on him to bring him to this position, and when, so far as can be humanly predicted, he has the greatest promise of helping the nation by adding to its knowledge and efficiency, when he has, in fact, become a potential national asset, he should not be allowed to withdraw. We may indeed be driven by economy to limit the number of people to whom the advantages of a higher education can be given: but it should not be regarded as reasonable that the "very best of these" should not go to the universities and make most fruitful and valuable the school studies which have already cost so much.

This is why the teaching profession feel that the abolition of the State scholarships, which had so short a life (two years only), was so colossal a blunder. By such a scheme a hundred young men and a hundred young women of really good ability were sent each year to the universities who could not otherwise have afforded to go. No stroke of the fell axe was more cruel than that which cut off university opportunities, publicly offered and promised, from those who had themselves done most to deserve them. A capital levy may be a dangerous experiment, but a capital stroke at the aspirations and hopes of the ablest and most deserving of the poor is worse. The withdrawal of these scholarships was surely the most unworthy act of economy that the Government which devised it ever committed. Since the Herodian massacre it has scarcely been paralleled. It is to the lasting discredit of any who held educational office when it was done. It invites reprisals, and it sows the "dragon's teeth" of class enmity. A wise Government should hasten to replace the State scholarship scheme in the interests of national efficiency and to keep "obliged faith unforfeited."

A further reform in secondary education is more

domestic but still of great importance. It is in connexion with what are called "Advanced Courses" recognized by the Board of Education in secondary schools. The history of these courses is the history of an attempt by a bureau to impose a set scheme on the schools without the advice or co-operation of those most intimately connected with the school work. The bureau had the idea that a few schools only would be able to do effective advanced work, and proposed originally that a few schools should be officially recognized as "course" schools and that the others should act as feeders to these and remain permanently inferior to them. The *esprit de corps* of the secondary schools killed this plan, but the courses, although thrown open to all schools and recognized now in a great many schools, still remain fixed and inelastic. Any course of study leading to the Honours School of the Universities should be recognized by the Board of Education, and at a time when difficulties of staffing are increasing the Board should give the schools the freedom they demand and which ought never to have been taken from them even indirectly. It is too late for a central bureau to undertake to prescribe the details of the advanced work of every secondary school in the country. It is undesirable if it were possible. Even at the risk of offending people in the bureau, the schools must press for Advanced Course Regulations to go, or to be so modified that they become merely useful suggestions.

This plea for freedom from bureaucratic control and for the spending of more money on the really deserving may not appear to be heroic as the battlecry of reform, but it has the advantage of its moderation. It will be possible for doctrinaires to make more ambitious schemes of reform, such as universal free secondary education, etc., but the writer believes in asking for what is most important first, viz. to make more effective the institutions we now have, to conserve our resources, to make more resourceful our teachers and pupils themselves.

The writer holds that the profession of teaching should be an open one; that it should attract those whose personal characteristics and gifts make it likely that they will be happy as teachers and allow their pupils to be happy also. It will never attract the self-seeking or ungenerous. Mr. Worldly Wiseman will never be a teacher, but there is a possibility that Mr. Greatheart might.

Those who enter the profession should receive a broad and liberal education in classes side by side with the future members of other professions. There is at present plenty of room in the upper forms of the secondary schools, where this work could be done without extra cost. All plans for improving education in the country rest on this first condition of improving the general education of the teacher. There is also the further advantage in not separating teachers from other intellectual workers into a special teaching "herd" at too early a date—they may join it later—but it is to the general advantage that the early educational life of the teacher should be as wide as possible, and his interests many and varied. Many of the most jarring professional idiosyncrasies are the result of segregation and a failure to recognize the presence on the beach of life of quite a number of other pebbles.

These intending teachers should be eligible with others for maintenance allowances to be made to pupils of exceptional ability. The special baits and bursaries should be withdrawn and the ordinary laws of supply and demand should regulate the number of entrants to the profession.

Since the people who become teachers do not as a rule belong to the more wealthy classes, it is probable that many of them may need help to complete a university education. A system of loans for the purpose, as suggested by Mr. W. W. Vaughan, of Rugby, which has the support of Dr. Adami, Vice-Chancellor of Liverpool University, and others, would, the writer believes, be admirable. Several authorities have already adopted the system, which has at least the advantage of making those

who receive public help realize their obligations. Further, the writer wishes that all who get benefit from scholarships should feel impelled when they become successful to contribute to Scholarship Funds. Is gratitude in these days in danger of becoming a lost virtue?

It is quite possible, however, to lay much stress on reforms which involve finance, and to forget that the most important things in education are not the material things at all. It is extraordinary how much experiment is being now carried out, and what loving thoughtfulness is being expended in the schools on education itself. There is a new era in education opening out before us. Schools are happier, brighter, kindlier places than ever they were. Education is more humane and more spiritual. Wisdom is being every day more and more justified of all her children. And the band of joyous wayfarers of teachers and pupils is every day increasing.

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